

Mor: Lloyd.

THE
STATE
OF
CHRISTIANITY

Examined, Unfolded,
AND
CHARACTER'D:

OR,

The Seed of God, sorted and singled
out from among the several sorts of pro-
fessors, that call themselves the
people of God.

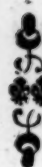
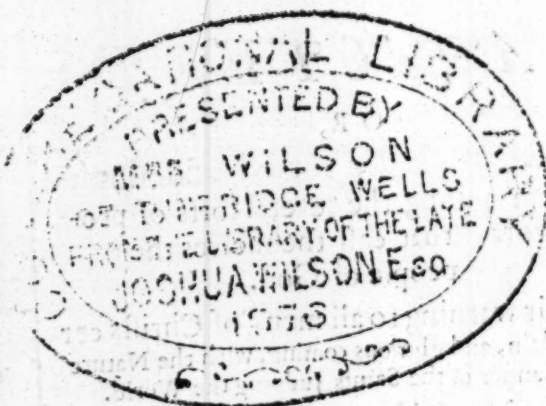
Also, a fair warning to all men, of Christs cer-
tain, suddain, and glorious coming, with the Nature
and Manner of the Saints Judging the World.

Together with a Discourse of the Saints Visto-
ry over the World, by the Word and Suffering.

To which is added

The more Excellent Way: or, A brief
Discourse of that Noble Principle, in which
all Worthy Actions are wrought.

London, Printed by *Jo. Streater* for *Giles Calvert* at the
Black-spread-Eagle at the end of *Paul's*, 1655.



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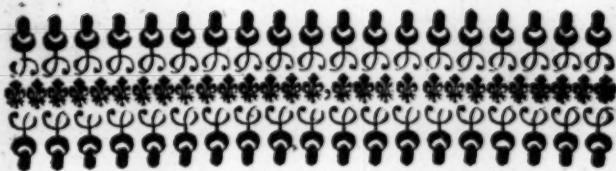
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Courteous Reader, thou art desired to take notice, that the following texts of Scriptures, were to be inserted after the last clau'e in the Title page, but having not roome, thou art intreated to take a view of them in this place.

He is not a Jew, that is one outwardly, neither is that Circumcision that is outward in the flesh. But he is a Jew that is one within, and the Circumcision is of the heart in the Spirit, not in the letter, whose praise is not of men, but of God, Rom. 2. 28. 29.

All are not Israel that are of Israel, Rom. 9. 6.

It is neither Circumcision nor uncircumcision, that avail-eth any thing but the new Creature! Cor. 7. 19.

Behold the Lord cometh with ten thousand of his Saints to give Judgment against all men, and to rebuke all the ungodly among them of all their ungodly deeds that they have ungodly committed, of all their cruell speakings wherewith they have cruelly spoken against them, Jude 14. 15.

All that is borne of God overcometh the world, and this is the victory that overcometh the world, even our faith, Iohn 5. 4.

Little Children ye are of God and have overcome them; for greater is he that is in you then he that is in the world, Chap. 4. 4.

Errata in the Preface.

IN Page 10 line 13 for Lord, read Lords, p. 11 l. 9 for Elipahs, r. Elijahs, p. 12 l. 5. for full r. fuell, p. 13. l. 21 for Philistians r. Philistims.

Errata in the Book.

PAge 20 line 23 for notions read motions, p. 22 l. 3, 4 for he for r: for he, p. 25 l. 16 for worth r. warmth, p. 101 l. 21 for bac r. bare, p. 104 l. 2 for hath r. have, p. 106 l. 1 for to r. too, p. 112 l. 13 for sheading r. shcedding, p. 122 l. 6 for seeming r. seeing, p. 126 Sect. 4 Let the comma or point be after (only) not after (Spirit) p. 227 l. 17. for Christ r. Christs, p. 127 l. 27 for watch r. worth, p. 129 l. 2 for but r. by, p. 137 line 5 for now read not, page 144 line 18 for words read swords, p. 169 line 22 for e cry read every, page 171 line the last, leave out those words (and how) page 178 line 8 for put read puts, page 186 9 for playned read played, page 220 line 24 for Apostle read Apostles, page 211 which is 225 Sect. 11 after the words by suffering add (of) page 212 which is 225 line 24 for beget read begets.

Mor: Lloyd.



A
PREFACE
to the
READER,

LEst so faire a Child as this following Discourse should be brought forth to the Worlds view without a witness; my name is to this Preface: though such is its *divine* birth and beauty, as it neither needs or seeks any *humane* Patronage or Apology.

The name of the *Earthen Vessell* we find concealed, who I presume did as little expect the *Treasure's* tale or perusall by my hand, ere it arrived the Press, as I intend to assume
(a) the

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the credit of its first conveyance. And indeed my appearance at this view, is only to take the blame of the *Errata*, being in the author's absence willing to suffer for one that is (even more then himself) *unknowne*, though *well knowne*.

I was the rather encouraged to this, from the many vaine boastings which are heard, dureing this dark day of man in the world, some for *Paul*, some for *Apollo*, fewest for *Christ*, (I wish thole few were truly so) being much satisfied to perceive the amiable person of our *Lord Jesus* gradually bringing himself forth by a *Resurrection* in any one Saint. Who though coming from the dead with his Lord, yet discloses not himself to the world, nay if at all, it is to a few disciples in a corner, who resolve to wait in that private posture, till the Spirit falling on them, shall make them more publike; reckoning their life and strength safer, by a *Retire-*
ment

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ment to its Root, from the many winter frosts and cold blasts of the worldly Spirit, than by appearing-goodly branches, covered with leaves and blossoms of a faire profession, and *shew in the flesh*, without the reall fruits of Christs Spirit, by which alone the Lord in his day will take knowledge of us. 'Tis better to know the goodness of a tree by its fruit, than for the fruits imperfection, and unripeness to import a necessity of telling the trees name, or in whole garden it grew, thereby to gaine a reception upon any other account then its own rellish.

I am in the number of them, who judge the dawning of the *Lords day*, not farr off, and the rather, since many Stars have already fallen; The black cloud, which does usually preced the Morning light, even thicker & darker than any part of the whole night wherein this generation hath slept, is spread upon us: And he *whose coming is as a Theife* hath long agoe stol-

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len from the world much of its wealth, pompe, and glory; in so much as the remainder looks but like a Lightning before death: yet am I not without my jealousy, that the *Old Serpent* will not yet quit the many secret Shrowds and haunts he hath within the Pale of the professing world: but perceiving himself discovered at the University, and Parish-Churches, shifts his course towards Congregational and other private Meetings, and for that he can no longer be concealed from the discerning spirit under a Gowne or Tippet and humane Learning, he seeks a new and more *Angelicall* covert under the divine abilities of a Gifted brother; the rebv to reinforce himself, and be in a posture for a fresh encounter with the true *Seed of the woman*.

As this is but cold comfort for the poore remnant, which after their long wandrings would faine find a resting

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resting place, and the shadow of a Rock
in a weary land; so let their patience
and silence be supported which His
Approach, who is the desire of nati-
ons, *who shall come and will not tarry*,
yea is now standing at the doore,
ready within a turne or two to enter,
and cleare the publike stage from all
those grand impostours, that have
strain'd at Gnats and swallowed
Camells, upon whom, as *Physiti-
ans of no value*, the woman, who looks
now like a widow forsaken, hath
spent most of all her outward sub-
stance to be healed of her bloody
issue, and yet the cure seems so far
from being perfected, that the very
remedy looks more deadly than the
first disease, in so much as shee now
lies waiting to touch the border of
his garment, who appears glorious
in his apparrell; travelling in the
greatness of his strength, speaking
words in righteousness, mighty to
save.

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But during these Storms & prevaile
ing waves upon which, *Oh thou afflicted*
and tossed with tempest but not comforted,
art still floating, behold the tops of
the mountaines (the Spirit of this lit-
tle treatise) And (as I take it) twice
seven daies or yeares having past
since the Raven hath been all this
while feeding and preying upon the
Carrion and *Carcases* of thole that pe-
risht in the Deluge, without return-
ing; see in this smal Tract the dove-
like Spirit sent forth, whose long and
swift flight will quickly bring us tid-
ings what we may trust unto. If she
finds no rest for the sole of her foot,
we must stay yet other seven days,
and then try againe: whose return if
with an *Olive branch*, though at
eventide, which shall be light, may
give us hope, that after it, this Spirit
may find the waters so asswaged, as
not to return againe, but that the
Arke it self, even Christs whole Bo-
dy may rest upon the mountaine of
the

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the house of the Lord, and many people flow unto it.

Meane while, I wish we could cease those weak and womanish contests, in what night-cloths we shall dress our selves, whilst we attend the birth of the *Babe of glory*; lest our curiosity to find a Scripture rule, Gospel-order, or Primitive-clothing, may leave us short of a primitive Spirit, to fill the garment when we have so found it: if we are in the number of them who thus lay weight upon any outward measure of the *Sanctuary*, its to be feared, we are not able to judge,

First, what garments the Spirit hath out-grown, no more then what are worne out. Now vvhether the Spirit of the Lord is, there is and must be Liberty.

Or secondly, if vve mind the clothing so much as to neglect the person, vvhich is *the expresse image of the father*; that vve are arrived not much further than the *water-baptisme of John*

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(by which is meant all those degrees that require a visible signe.) having but little acquaintance vvith the *Baptisme of the Spirit and of Fire*; vvhole inward vvatments and daily burnings vvill drive the outvvard man from his most Regular and religious fashion to obscurity, death, and silence.

Or thirdly, it does import, that vve knovv not vvell vvhat Climate or Country vve are in, vvwhether Egypt, the Wilderness, or Canaan: nor vvhat people vve converse vvith. That Habit and Christian garbe, vvwhich fits a *Jew*, may not become a *Greek*; nor that, a *Barbarian* vvch vvill a *Scythian*, nor that a *Bond-man*, which vvill a *free*. And herein it is desireable and comely that in the Lords Spirit, (not being brought under the power of any) vve become al to al men, even on the Apostles account to save some.

Or fourthly, it argues our abominable ignorance, that the Summer is so
nigh

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nigh at hand ; the Sun of righteousness being of late risen so fast vvith healing in his vvings, that the nights of Antichristian darkness and trouble are much shortned, daies of light and liberty much lengthened ; the vveather and aire in the invisible vvorld of such a temper, that those garments vvhich a fevv years past vvere found but necessary, are novv judged burdensome.

Upon these accounts 'twere not amiss if vve did a little examine vvwhether it be the *Zeale of the Lords house* that *does eat us up*, or of our ovvn, because like the Lords : and that vve abide not longer than he himself does in any of those, that are even of his ovvn paterne and building , least vvhen vve look for him at *Sinai* he be gone to *Shiloh*, or there, vvhen he is removed to *Sion*, or *Jerusalem* ; Nay vvhen the materiall temples made vvith hands are demolisht, and the fleshly appearance of *Christ* ceased,

'twill

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'twill be glorious, to see neither mountaines or shadows left, to hinder the true worshippers of the Father from doing it *in Spirit and in truth*.

The spirituall man that discerneth all things hath been continually guided to that *Medium* for outward garments, that on the one hand he cumber not himself with unnecessary letter or forme, nor on the other hand leaves them off faster then the Spirit wears them thred-bare, lest he be unfit to march the Lord pace through the varieties of his own choice, or by an unseasonable quitting an old dispensation and affecting a new, he chance to miss that clothing which is from above, and for want of the Spirits covering, any naked or uncomly parts appeare.

The kingdom of God is not in shadowes but substance, not in word but power, not in meats or drinks, nor in any thing of outward observations, but in Righteousness, Peace, and Joy

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Joy in the holy spirit. These are the proper Liveries of the *Lambs followers whithersoever he goes* : whose small still voyce, which is not heard to strive or cry in Streets or Pulpits, no more then on Thrones or Theaters of worldly vanity, greatness and dominion, shall make Gods faithfull *Elipahs* wrap their faces in mantles, and come to the entrance of their private *caves* and corners, waiting their call to come forth, and make cleare work, as not acquiescing in those boysterous effects only, which the *fire, earth-quake, and wind* have made, by rending the *Rocks*, and *Mountaines*. This silent heavenly, holy, righteous, powerfull spirit doe I expect, to give *Antichrist*, and the *Old Serpent*, the deaths wound in their Aery principality, and drive them from their utmost shelters and reserves; though what is already, or may yet for a while be done, scarce seems sufficient to force them from their out-works

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works and intrenchments. For every battell of the warriour hath hitherto been with confused noise, and garments roll'd in blood, but this shall be with burning and full of fire. Then shall the sinners in *Sion* be afraid, and fearefulness surprise the Hypocrits.

Of two things, I have of late been in some dread. The one is, lest whilst I am carryed forth to testify an *abhorring* and pulling down of those civill and spirituall *Idols*; lately, or formerly set up amongst us; I should be found to *commit Sacrilege*, having judged the *Person* and *Practise*, yet become guilty in the *Principle*, and in this inexcuseable, unless by the Lord taken with guile, to conclude at home, where I should have begun first, even before adventuring to go abroad; and this will be better late, then never. The other is, lest my earnest Inquiry after the end of my seventh daies journey, occasion
mistake

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mistake of my way in the second, third, or fourth daies travaile; and by looking at nothing less then perfection in this world, and a *Resurrection-state*, or glory of the last day, I come to miss many a choice peece, that the light & work of the present day affords (in which those very *Artists* condemne us, that in search for the Philosophers stone, forget not to record the usefull experiments that occurre in their *Chimistry*, lest a short life and a long art should render their attempts to themselves and posterity fruitless and abortive): *witnessing* at *Jerusalem* may be as proper a work for true disciples on behalf of their Lord and Master, as an earnest inquiry after a *Kingdom and restoration*. Davids bloody work with the Philistians must be at an end before any Temple built, though a Prophet concurre with the impression: and the Arke may not be adventured from the strong hold of *Sion*, till a greater then

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then Solomon appeare on the Throne, who, when he hath shaken heaven and earth, sea and land, yea all nations, shall make the glory of the latter house, greater then that of the former. As the *Tabernacle of God* appeares *with men*, at that rate will other glories and strength, even of Armes and Armies cease, not faster. As *Christ* increases, so must *Iohn Baptist* decrease, whose proper work is, to lay the *Axe* to the root of every unfruitfull tree: but let him not cease preaching or doing, till the very works of one, after whom he inquires, testify him to be the true *Messiah*, to whom in words and actions he *bare witness*.

Civill and *Military* powers, when well spirited, are as good; as they are evill, when vitiated from their originall end of publike good, by the prevalence of private interest. The corruption of humane nature did not deterre but induce our Lord to manifest

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nifest himself in it, at once to shew his power and love in the cure. I can freely give way to the heire of all things, but to none else; let him use al Powers and Authorities as he please: for not to any worldly spirit, but to him only are they given, to greaten himself in them, and upon them, and gradually to weare them out. Saul's defection, must not hinder, but help David to the Crowne (not in forme, but power) which is not the less, but the more fit for a good King, for its abuse by an ill one: yet let him be anointed by the people, to wit, all the Tribes of Judah and Israel, as well as the Prophet.

But the question is where such a one is to be found, even a man after Gods own heart, or rather a spirit in any sort of men, fit to succeed or supersede the mighty Nimrods, the persecuting oppressours of this world who are yet hunting it, like a partridge upon the mountains.

Reader

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Reader, if thou art at a loss for a *righteous man more excellent than his neighbour*, this following Discourse may bring him to thy view or thoughts: 'tis such a one we want to become our Judge and Ruler: if he be not as well satisfied with a *Dunghill* as a *Throne*, with a *Prison* as a *Palace*, nay if he contents not himself with the worse, but in order to the better, he is not of the right blood or birth, but will in time degenerate because the *strong man* is still in him; he hath not overcome himself or the world, and therefore even in all his sufferings, is less, not more than a *conquerour*: if he be of the true seed, a *Son*, not a *Bastard* he is as well pleased with stripes as smiles, with frownes as favours; nay chuseth the first, rather then the last, from this world: yea is contented with that which men count hard dealing, though from his Fathers own immediate hand, when made a reproach to

the

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the foolish he is dumbe, and opens not his mouth, because He does it that is all wisdom, and all love.

Make him thy friend, he is *faithfull*; thy Counsellor, he hath the *wisdome of God*, thy Governour, for hee'le put thee neither to the charge or trouble of guard, or regard; *his wayes please God*, and therefore very enemies are at peace with him. In a word, I know none righteous in truth, but one, even the Lord our righteousness: he that doth righteousness, (not that talks it) is borne of him. Turne every stone to find him, he is the *Pearle*, the *Treasure*, the *Life*, the *Power*. Seeke him diligently in men, books, Scripture, for till thou seeest him, thou canst not be like him: nay lastly desist not looking till thou hast found him in thy self, where he must first be, before thou canst discern him in any, or all the rest. Know that so long as thou and I live, he wants no ill neighbours; let us not envy him that he excells, upon a
B double,

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double account, he cannot be worse nor we better, than by being next each other: *In him is no sin; yet for us made sin, that we might be made the righteousness of God in him.*

Know ye not that the Saints shall iudge the world? this question puts it out of question. That which remaines is, When and how? To the first: so soone as they appeare in this world, like men of another, and as good, as It is evill. The one is more rotten than the other ripe, the worke readier than the workmen; and the *harvest*, than the *labourers*, Saints & Churches are alike, neither as they were, should, or shall be. Some are what they appeare not, others appeare what they are not: *The day must declare all: as it breaks, shadows will flee* and as the assertion of one will not bring it before its time, so the contradiction of the other cannot keepe from being discern'd when indeed it come; yet 'tis possible that men long

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as for others to snort at mid-day. Art
thou awake, continue so; (the true
spirit is wakeing and watchfull)
leepe not againe, for *the night is far
spent, and the day at hand*: By that
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the Fathers gift, which must be with thy self, burnish't by a fiery tryall, and inrich't with the gracious Jewells, (yea many more than,) aforementioned, and they true not counterfeit.

Reader, art thou a Saint? then art thou Gods Temple, his house, where judgment must first begin. Christ by his dwelling in thee, must help thee to judge thy own little world, ere thou with him canst judge the great: when the *wicked one* dare not *appeare* in thee probably thou mayst drive him before thee in all Councells, Synagogues, Churches, Meetings, Armies, Governments, Nations, Transactions publike or private, from post to pillar, from corner to corner till by the help of Him who hath overcome the world in thee, and for thee, thou seest him cast into the bottomless pit, and lake that burneth.

Giving judgement is work for growne men, not Children; thy foot

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is strong meat, not milke, if thou art fit to sit with the *Antient of daies* upon the Throne, and *take the Kingdom*. Beware of aspiring, and before the day, inquire not into thy Fathers worke or yeares; both are from everlasting, thou but of yesterday: The eternall life, nature, and spirit must have out-growne the Humane, ere thou art competent, as a Saint, to pass judgement. If it be so, the worldly spirit and wicked men will fall backward, and become speechless: the Majesty of thy holy life will convince the proud gaine-layer; thy righteous dealing, the oppressors; thy self-deniall, the earthly Muck-worme; thy heavenly wisdom, the wicked *foole*, whose life declares what his heart saies, *There is no God*.

Art thou a reall true Saint, in the number of Gods sanctified ones, not only called but chosen? The Lord intends thee a double honour, to suffer for him, and reign with him: the

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danger is, of thy accounting the first a *burden*, and the last a *profit*, which will tempt thee to become weary of the one, as greedy of the other; and that is too meane a spirit, and practice, for thy noble birth, because *new*, and *from above*. Mistake not thy *Crowne*, 'tis *immortall*; nor thy *Reigning power*, 'tis not in the will of the *flesh*, or the will of *man* but of *God*; nor thy *work*, which is not to be *grasping worldly power*, to judge and rule, but to be suffering loss, even of all that tempts thee to keepe thy self with it. Then as thou so goest to the *long home* of thy Fathers house, where are *many Mansions*, desire will faile, so that thou canst covet no heaven but his will, nor feare any hell or torment but thine owne. On this account, and in this frame of spirit, though in the face of men and Devils, thou mayst give *righteous judgment*, not in words, but in life and power, for thou hast a *thousand witnesses*.

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nesses within the brest of every wicked wretch, who gnasheth his teeth, and gnawes his tongue for paine, under sense of his owne guilt, detected, and judged by thy inlightening conversation, full of conviction, authority, and spirit of Judgement.

In this manner is the Accuser cast out, and thus also do the Saints overcome him, even by the blood of the Lambe, and by the word of their Testimony, for they love not their lives to the death.

They love not, but hate their lives, because Christ hath taught them so to doe, and their actions testifie it: hence is it, that they run upon all destructive courses to their worldly concernments, when the word of their Testimony leads to it: Negatively, they cannot be civill to a Haman, nor bow to an Image, though a gallows, and fiery furnace be prepared: Positively, they pray with the windowes open, and hearts enlarged as at other times, in publike as well as

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private. They cannot mince the matter but call *Hypocrisie, Pride, Apostacy, Jugling, Dissembling, Oppression, Persecution*, by their true names, though Statutes in force to render telling truth an offence capitall, or which is worse, the will of a Tyrant to make and marre Laws at pleasure.

House, Home, Estate, Wife, Children, Life, Liberty, single or altogether, are but trifles, when in competition with a true testimony, because their *Duty* is the difficulty, not the *Danger*. They bid defiance to all overtures of peace or accommodating, so long as *the whoredoms and witchcrafts of Jezebel* remaine. They tell an *Ahab* to his face, he is *the tribler of Israel*; and *Herod* of his *Herodias*, though it cost their heads. They witness the Kingly Office of Christ, as well as the Priestly and Prophetically, though it be termed enmity to *Cesar*, sedition, and raising *Uproares*. They arraigne their Judges, calling them *be-trayers*.

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trayers and murderers of the Lord of Life and Glory, saying much more to their faces, than they were first accused of; yet when put to death, they pray the Lord not to lay that sin to their charge.

The word is Eternall, their Testimony is its production in time and season of the Fathers owne appointment: 'Tis a living word, and therefore in their Testimony they cannot but seeme to endeavour the removall of all dead Persons, Powers, Governments and Practices, especially of such as have a name to live, yet are dead. They are the kindlers of Christs fire in the world and visible frame of things; for out of their mouths it proceeds, to devour his and their enemies. They are of invincible courage in bearing a good witness, and as quietly silent in abiding the consequence, because strengthened with all might to long suffering with joyfullness. They are as a Lyon in the one, and as the Lambe in the other,
in

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in whose blood they overcome, which sprinkled in their hearts, makes them all pure, patient, and silent.

They are *dying men*, and therefore if they speake at all to their oppressors, it is for *more weight*, not less, to fill up his measure of guilt, and their owne of glory. Christ slays them within, & the world without, so that, *for his sake they are killed all the day long and led as sheep to the slaughter.*

Blood spilt in secret cries loudest, so is the *blood of the Lambe* in his person and followers, by the worldly spirit, under the darke disguise of zeale, and *doing God good service*: this hastens inquisition from heaven, and vengeance followes, because less than a divine hand cannot reach the double guilt, *viz.* bloody cruelty, and hellish hypocrisy: thus almighty power engaging with them, their conquest is as sure as their suffering. The stubble stands not before consuming fire,

Reader, art thou one of the *Lambes* retinue.

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retinue, thou seest on what termes thou must follow thy Conquering Leader, viz: in *His blood*, and Thine owne. He hath been liberall of his, thou must not be sparing of thine, during the *Beasts dominion*, thy witness cannot be too loud, Cry aloud and spare not; nor thy suffering too still, for thou doost it for one who indured more, yet said nothing, when he bowed the head, but, *It is finished*.

If the hope which is in thee purifie's even as he is pure, the word of thy Testimony is as effectually in overcoming thy inward, as thy outward adversaries; knowing that thy worst enemies are those of thine own house: and if thou canst as fiercely turne the point upon thy self, as thou did'st upon thy slaine enemy, then art thou more then a Conquerour.

When therefore thou art beheaded for the word of God, and Testimony of Jesus, or bereaved of thy owne will, life, and love, and hast not bowed, or ceaseſt

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ceapest now from bowing to the beastly spirit in thy self, and this world, which governs in the *lust of the flesh*, the *lust of the eyes*, the *pride of life*; nor in thy hand, heart, or fore-head is found the *beasts Image*, but art cleare from all fleshly lusts, desires of wealth, power, greatness, and in a word, art become a *little Child*, then may'st thou be in hopes of the *Kingdome* and be found in the number of them who are to *sit on Thrones*, to whom judgment is given, *who shall live and reigne with Christ a thousand yeares*. Till then, think of nothing less than a *Crowne*, I mean as a *Saint*; nor of more than to witness and suffer.

Meane while art thou prompted to goe forth against *all unrighteousness* in men & works, & though thou canst not pretend to the *anointing which teacheth all things*, yet hast received of *that which makes thee free to execute justice*, break yokes, *burne the whore*, ruine *Babylon*, and make havock

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vock among the Antichristian brats,
and brood of Tyrannicall oppressors
new and old? Goe on and prosper,
thou beginnest well, who should
hinder? Nay this may very well be
the *work of God and thy generation*, yet
not necessary that the *Spirituell*, or a-
ny more then the *Naturall Man*
should have the title, or honour of it;
for this may'st thou doe as an adhe-
rent to *Saul, Jehu, Cyrus*, or one of the
beasts ten hornes, which will, after
their warre with the *Lambe*, agree to
doe that office for the scarlet whore
at Gods command, even to eat her
flesh, and make her desolate and naked.

Nay further to encourage thee,
perhaps God will try thy faithfull-
ness in a little, that accordingly he
may give thee much, and make thee
ruler over ten Citties; and, what thou
canst doe as a man in acts of morall
justice, and righteousness, before he
makes thee a *Priest of God and Christ*
in the time of his spirituall reigne
and Kingdome, who saies 'tis more
honourable

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honourable to be found *in the lower roome* or seat; and by him be bidden to Ascend and *come up higher*; than in the higher, because not fit for it, to be bid Descend, and *goe lower*.

Is it not better to be found doing that work *as men*, which *meere men* may doe, than to assume the highest title, and profession, before the *Spirit* in us calls for it? least for too much Saile, and too little ballast, we run hazard of oversetting or suffering ship-wrack on Rocks, that very *Heathen*, by light of nature and reason would avoyd: had not wofull experience given *Land-markes* to this present age, a second errour of the same kind would be more excusable; but I hope the first is so full of *dread* and *horroure*, as may deterre the most zealous *head* or *heart* from the like Attempt.

The first and second *Adam* are two severall roots, and distinct from each other in their *originall*, *fruits*, and
growth

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growth, (take heede of confounding, 'tis the Divells worke); first is to be that which is naturall, afterwards that which is spirituall: Now the earthly Image of man is no more like it self when spirited and governed by the beast, then it is, when free from that deformity, and come to its self, like him who is the Lord from Heaven.

'Tis true that the defection of the first man is such, as necessitates his being beholding to the second for his recovery; yet is it as true, that the appearance of his restoration even of the first, will precede the spirituall perfection and glory of the other, as to manifestation: till we have borne the Image of the earthly, we must not expect to beare the Image of the Heavenly.

A new Convert appears so, in becoming from a beast a morall man before a holy; an impatience to give prooffe of the last, first, argues the birth untimely, and as much too early,
as

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as its continuance questionable. And this line of truth runs parallel not only with the little, but also with the great world, being no less one in Persons, than it is in Families, Countries, Nations, Councels, yea all Societies of men more or less numerous: For in this manner will our spiritual Bridegroom come out of his chamber rejoycing as a strong man to run a race, even a glorious circuit round the world, not resting till he is invested with the estate given him of the Father, even, *the Heathen for his inheritance, and the utmost parts of the earth for his possession,* the progresse of whose work in making the earthly Monarchs & Potentates stoope and tremble, and the Kingdomes of this world to become the Kingdomes of the Lord, and of his Christ will be by choice of those principles, men, and works first, which are last, and those last, which are first, being better pleased with pure obedience than the fat of rams, who will rather
tabernacle.

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Tabernacle with a small remnant in a corner, which *speake* but the language of *men*, and *doe* like *Saints*, than with those, who *talke* like *Angells*, and *doe* worse than *Heathen* or as bad as *Devils*. But this subject wants roome in a Preface.

When therefore Governments are so stated, and persons of the best stampe so inlightned, that they begin to resent the *groanes and sighs* of the whole *Creation*, even old and new; and by endeavouring ease and deliverance for the one, doe not omit, but beare witness to, and *press* towards the accomplishment of the other; the approach of that *Dominion and Kingdom*, which is to supersede, extinguish, and out-last all others, will be better credited than by a discovery of *Principles and practices* of nearer kindred to the *Beast* than *Man*, though avow'd as in order to some what above, and beyond both: till then 'tis a question, or rather out

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of question, whether thou and I (Reader) as more true to the freedom of the *Lords spirit* than our owne, be not fitter to *suffer* than *reigne*; at least till we are strong enough to convince by the *latter* as much, or more than, by the *former*; that condition being most *sutable*, which saves what is of God in us from dishonour, exposes what is our owne to a loss by fire, and precipitates the enemy to destruction.

But before we part, if thou wilt accept the result of a *poore mans labour*, who of late hath spent some time, in searching his owne heart, reading men, and trying spirits, in all which he judgeth, or wisheth thee like him except his inward and outward bonds. Take notice, that 'tis most becoming the highest birth, power, and spirit to *fight neither with small or great*, but with the *King*, I meane, of *terroure*, not of any worldly kingdome: In order to which, a daily march to the *graves mouth* or the very *Gates of Hell* wilt

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for a reall encounter, will not be a-
miss, it being more honourable for us
to seeke an enemy, then he us, (that
is, not to our owne mischeife, but by
way of preparation) and to be ready
for an offensive as well as a defensive
part.

*When this last enemy is destroyed in
spirit, before thou sufferest him to
touch thy flesh, it does import, that
thou livest not, but one in thee, who
sinneth not, and hath taken out the
enemies sting; who hath also full
commission from the Father, to put
downe all authority, rule, and power, in
thy self and this world, that so on the
one hand thou canst lie free among the
dead, by being dead to death, as on
the other, to a sinfull, unquiet, world-
ly life, that consists in the highest im-
proovement of any temporall glory
or happines whatsoever, thou being
as far from feare of the one, as love
of the other: When this is so, thou
wilt find thy body and flesh thy pri-
son*

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son, because *the Lords*, and not only the place where thou loofest a freind, but the whole world it self a *house of mourning*, which thou choofest rather with thy self to have set on *flames* then (as it is in its uncleane state) an abode in it, thou having that righteous One in thee who *dwells on high*, whose place of defence is the *munition of Rocks*, whose waters are sure, to inable thee to stand before *devouring fire*, and and by thy frequent passage thorow the *refiners furnace*, canst dwell with *everlasting burnings*.

If thou canst say, that all this is in thine heart, as the subject of thy morning and evening thoughts, and art willing to descend from thy life *above*, for a little space into actions, which as so many *parables* among the Sons of men may serve to illustrate thy heavenly mind and meaning: taking it for granted, thou art already made a *father of men*, and hast forsaken all to follow the *Son of man*, not
for

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for loaves, but in the Regeneration, and on this account art free to imbarke as opportunity, presents and adventure thy self and *Mammon* in the Sea of a trouble-some world : All this premised, then mayest thou doe well to let pass the many shoales of the lesser Fry, and make it thy worke for a while to watch the great *Leviathan*, that sports himself in the bosome of the wide *Ocean*; whose feircenefs is such that none dare stir him up, for his heart is firme as a stone, yea, as hard as the nether *Mill-stone* : when he raiseth himself up, the mighty are afraid : he laugheth at the shakeing of the speare, and spreadeth sharpe pointed things on the mire : he maketh the Sea to boile like a cauldron and the deepe like a pot of ointment ; upon earth is not his like, and he is King over all the Children of pride.

Though this be his description, yet be not dismaied, but in the small Cock-boat of some visible Providence

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assay to get neare him, and at the best season, let fly a dart, even a *cleare witness*, a no less sharpe, then powerfull *living Testimony*; which because true, will find its way, *betweene joynts and harness*, or rather thorow *his thick Scales* of power and greatness: which done, thy business is to sit still, and not contend with an enemy in his *garnall strength*, especially when it is his element, but give him line enough, whilst the sense of this sudden stroke makes him forth-with to sound the *unknowne bottom*, and from the depths of hellish craft and cunning rowse himself amaine in a malicious rage: then must thou expect to have thy self and all thy *imbarkt concerns* afore-mentioned, to be hurried along the surface of the *swelling waves*, at so swift a rate, that thy very sight and sense seemes to faile, and persons at a distance, in *human reason*, give thee for lost.

But be not troubled, for it argues
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the arrow came from the *Almighty's*
quiver, though by a Creatures weake
hand, that it *sticks so fast* : it may be, o-
thers will come in and second thy at-
tempt with the like adventure, till
this great Monster is filled with *barb-*
ed irons from various hands, some
whereof are induced to the enter-
prize for *Gods sake*, some for *their owne*
and the *generation* : in-so-much that
he frets, and fumes, making the *Sea*
hoary, and *many a shining path* after
him: but sit thou still, and in *patience*
possess thy soule whilst he is restless, and
hath by his boundless motion of force
and fury wearyed himself, in worry-
ing thee : by degrees thou wilt have
him more tame, and turn'd on his
back, so that thou mayst by a little
help, *lead him Captive*, that ere while
towed thee, and thy fellows at will
and pleasure : 'tis better to be slow
and sure, then *swift* and *violent* to no
purpose : In due season maist thou
live to see this great body dragg'd a-

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shore and cut in peices, what is of use reserved, the rest throwne to the little fishes to feed upon by peice-meale, which devoured them in whole numbers.

Reader, thou must excuse this digression by water, 'tis *an unstable time* and thy labourer could not else row one way and look another: but because thou hast a desire, so hath he, to put thee to Sea, whilst his eye is to the shore, waiting to see the Land-Monsters thus dealt with, even, to speake plainly, persons, and powers, whose exorbitancies have rendred them burdens to the very earth, and mankind, as well as eye-sores to the Creator of both; The other was throwne to the fish in the Sea, so these must, to the fowls of the aire; for in this manner is the preparation, and thy welcom to the *Supper of the great God*. The *Eagles, eye, and the discerning spirit* will carry thee through all Kingdoms and Countries, to the *Carcasse*.
My

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My God is King of old, working salvation in the middest of the earth, thou didst divide the Sea by thy strength, thou brakest the heads of the Dragons in the waters. Thou brakest the heads of Leviathan in peices, and gavest him to be meat to the people inhabiting the wilderness, Psal. 74. 12, 13, 14.

Something else I had to have imparted, but the Lord hath just here prevented my progress, having made a great breach upon my nearest comfort in this world, and *the thing which I feared*) whilst most that thou hast already read of this preface was written) is now come upon mee: Therefore I shall not longer detain thee from what follows, which is (if I mistake not) a rough draught of the *fifth Monarchy*: to doe which the Author was assisted with a pen, or pencill from the spirit, rather then the letter.

'Tis a cluster of goodly fruit fetch't from the promised land, by a faithfull spy, who makes no ill, but a good report thereof

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thereof; thou mayst judge of the place by the fruits rellish: perhaps the favour of what thou readest, may beget in thee longings to be where it grew; but remember *the Captaine is chosen*, and the cry at this time very loud; *Let us return back to Egypt*. I had thought to have cautioned thy behaviour to a company of *murmuring Rebels*, who will be more apt to stone thee, then give eare to truth; but *the glory of the Lord will appeare*, yea suddenly, and fill the *whole Congregation*, to distinguish between the few *faithfull* ones, and a *mixed multitude*, that carry more of the *name*, then the *Po-
wer of Israel*: thou must justify a good, and contradict an *evill* account of *Canaan*, though thy life be in danger; and press to *goe forward*. Yet for the murmurers sakes when God says, No, be content to make another *wandering turne* in a *wilderness* state, least thou be smitten with them that would goe though forbidden, or *die by the*

Plague — Reti

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Plague, with those that refused the first Call.

I had thought likewise to bid thee beware of resting on this side *Iordan*, when the great *Ioshua* gives the word, Goe on; though thy Lot falls there with the two Tribes of *Gad and Ruben*: if the Lord hath blest thy *Tabernacle*, with a portion of spiritual rest or peace more and sooner than thy brethren, whilst they remaine in a lower region of activity and trouble, yet thou must be very tender of enjoying even thine owne; but rather the stronger thou art, be the more ready to leade the *Vanne*, and pass over armed (let thy armour be the most spirituall thou canst get) before those that are weaker than thy self, to participate of their hardships and tossings; for till the whole *Israel of God* can dwell safe in *unwalled Villages*, as thou canst in thy proper lot, it seems some what improper, if not expressly forbidden, to leave them and thinke of
Retireing. I

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I had thought also , if thou art apt to be busie and at work, to say something that might dissuade thee from *Sauls armour* , if with *Goliath* thou art to encounter , who hath defied the *armies of the living God* ; as well as from asking too often , *what shall be done to the man that killeth the Philistine*, and taketh away the reproach of *Israel*, least thy elder brethren cloud thy work of zeale and honour , with the impute of *pride* and *haughtyness of heart* : 'twill be better to put it wholly upon the Lord for strength and reward , then any worldly inquiry or preparation ; *When the Prisoners of hope turne to the strong hold, the Lord of Hosts shall defend them ; They shall devoure and subdue with sling-stones* : The first of five, well plac't and guided by a stronger hand then thy owne, can bring a proud foole on his face to the earth , and make an army of old souldiers run when none pursue.

But remember that as this eminent service

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service is the first visible fruit of the anointing, so must thou thence forward be prepar'd for the envious mans *Javelin*; and little dost thou think, what the triumphant Ecchoes of *slaying ten thousands*, may cost thee; and into what a strange Country of the *worldly spirit* thou shalt be driven, and what *disguises* or *changes of behaviour* among men thou mayst be put to, for *self preservation* ere thou comest to fill the place of an *unrighteous predecessor*. By all which thou canst judge, whether following the camp, though of *Israel*, or the foot-steps of the flock, and feeding thy kids by the shephards tents; be the readier way to know *where thy beloved feedeth*, and *maketh his flocks to rest at noone*.

But why should I multiply? In a word, thou mayst per-adventure take the *Leviathan*, vanquish a *Goliath*, gird thy self, and goe whither thou wilt; all this argues thee a *young man* in thy strength; but hast thou for all

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all this, as yet overcome the wicked one?
as thou growest older, another must
gird thee, and carry thee whither thou
wouldest not: and therefore, to con-
clude,

Marrage to the *work of the day* is ho-
nourable, but be sure to keep the *bed*
of thine espousalls *undefiled*, & not
touched with the unclean mixtures
of a whorish selfish spirit, that feeds
upon carnall pleasure profit or emo-
lument; indeed, 'tis better to marry,
then burne in seeming zeale or impa-
tience, but he that can forbear in the
Lords spirit, does better: And by the
way, forget not, that the *hundred for-*
ty and foure thousand followers of the
Lambe whithersoever he goes, standing
in their fixed Glory upon mount *Sion*
are *Virgins*, not having defiled them-
selves with the womanish harlotry,
of Antichrist or this world, but are
free in spirit also from any *Conjugall*
interest or intanglement whatsoever
though the most *Lawfull* and com-
mendable

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commendable that this old world can afford. *Activity and striving* implies weakness want & immaturity; *Rest* strength fullness and perfection: chuse neither of these states for, or of thy self, but let the Lord for thee, and thou canst never be or doe amiss: and till that which is perfect be come, let not that which is in part be done a way, but be content thorow the lesfer to attaine the greater.

Once more, Farewell: it may be, God hath cut me short to ease thee of further trouble, and hasten thee to a better dish: I have indeed exceeded treble to my first intentions, to which I was, after I had once begun, the more drawne on, not knowing whether I might meete with another occasion to make my *private* thoughts *publike*, but when I consider how much of our *owne*, and how little of the *Lords* there is in all that we doe, say, or write; I rejoyce in a *dayly death* of any pleasure in ought that may, by the weaker

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weaker side, be called by my name :
Nay though something may be of the
Lords owne begetting, and while in
its *originall* or *first conception*, may
retaine some *Nature*, *Life* and *resem-*
blance of the Father ; yet so pitifully
doe we spoile its *shape* and *comlinefs* ,
by our *womanish production* and *dres-*
sing up, that 'tis evident, the *new Cre-*
ature thrives more in our *silence*, then
in any office we can doe it of that
kind.

We are at our best state, but the
Mother of the *Man-child*, even a poore
and weake woman, who can neither
understand the *salutation* of an *An-*
gell, no more then the *overshadowings*
of the *Highest* ; because without
humane strugglings or *fleshly desire*. And
the world is so full of *Guests* of its
owne choice, that we cannot prevaile
for a better place then a *Manger* for
his first *entertainment* : all which ar-
gues that when we are most sure, our
greatnings and *quicknings* be of the
spirit

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spirit, we may as certainly determine that a *Virgin Wombe* (and happy are we if ours be so) is the safest *Receptacle* for what is *begotten* in us of the *everlasting Father*.

For no sooner also is it brought forth, but the worldly *Herods* who at that time governe, become troubled at the tidings, and all *Jerusalem* with them, who under covert of *worshiping*, and giving place to the *Lords* spirituall appearance, seeke its suppression, and rather then faile of this their murderous intendment, not a *male-child* even of morall honesty, justice, or righteousness shall be suffered to live: So that a *flight into Egypt* is our first motion as the externall *Medium* to preserve any new borne child, till the hypocritically blood-suckers of the present age in being at its birth, that seeke its life, be dead; and what is this but a hazard of *bondage*, to avoid *cruelty*? Nay after a time this will appeare

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but

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but a *Suspension*, not a *Freedom* from the *Worldly doome*: For by a change of *spirits* only, not *Persons* or *Governments*, though after our own choice, are we to expect faire quarter for our *Lord and Master* or any belonging to Him.

Since therefore our ignorance is such of the *New Generation*; and our beggerly state, to which our original *defection* hath brought us, so *Low*; that we who were once *Lords* of the whole *first Creation*, are now utterly unable to give the *second* any better *birth* or *being* then among *Beasts*; shap't like *Asen*; and not onely so, but the worlds *innuinity* still predominant to crush and *crucify*: 'tis too too palpable, that we are but occasions to *marre the visage* of *Gods beloved*, even by our most upright pretensions to have it seene or knowne.

All which speaks very lowd for our speaking softly, if at all; not but that on the other hand, when the *Father*

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ther of lights fires his *Candle*, we must not presume to *hide it under a bushell*, and we must be as tender of checking the *Lords breathings* to bring forth himself in us, as of furthering them by our own. It does indeed most become our state to doe all things *with feare and trembling*, and therefore to be cautious how we *cast pearles before swine*, lest they trample on them, and rent us, yet what is of God, is *perfect love*, and casts out all *feare* before it, nor does it expect better then *contradiction* from a *sinfull* world, but to meet *with sorrows*, and to be *acquainted with griefs*, both whilst within us and when come forth, and therefore is as much above the dread of the ill *visage* which it is to find in *humane nature*, as it does abominate its help of gifts, parts, or volubility, in *production*.

The *Spirit blowes*, when, *where*, and how long it listeth; its *sweet Influences* cannot be bound or enlarged by

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the old man, in his greatest strength or best attire : Nay the right *Hebrew* woman in travell of a true begotten *Israelite*, is not as the *Egyptian* ; but strong and lively, not needing the *Mid-wifes* help at delivery, though she feareth God, and cometh to doe a good not an ill office.

But *Reader*, if thou art as I am, thou art but newly married to the Lord, and so, very earnest to be at ease from the grinding pangs of the new birth, as well as to have the reproach of a sterile barren wombe taken away, especially if thou livest in a fruitful place and time, where and when, every gifted Brother is prompt enough to contribute, perchance of the naturall mans fullness rather than the widows mite : Remember that patience is the perfecting grace, and impatience the contrary sin, let us beware lest our impertinent strivings and tamperings on these accounts, make us Mothers of dead, oftner then living Children.

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The spirit must have absolute freedom to come out, and retire at pleasure; and we had better be abrupt to men then God, for if the Book of Life be once opened in us, we are under the Curse for adding or diminishing: wisdom is best justified of her own, 'tis always wronged by what is ours. When therefore the little leaven hath layen till the whole lumpe be leavened, 'tis long enough, then is the whole fit to be eaten, not kept. And so Manna not longer then a day, unless it be of rest or Sabbath with us, because then is our liberty in the Lord greater then, when at worke of our own, which may possibly be his, for our selves. But alas! though this heavenly food, is to be had at the very doore of our fleshly Tent or Tabernacle, yet how apt are we either through spirituall sloth to be quickly weary of a daily motion from our home in the body; or if we are of ability in faith to goe and fetch it in, how

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often doe we *keepe* it under tryall of our own conclusions, till it hath lost its *savour*. These things perhaps may seeme but motes or *Atomes*, yet as we grow desirous to have our *whole body full of light*, we shall perceive they hinder our eye from being *single*.

But I cannot forget my call into silence, as well from this discourse, as to be at my present *mourning* lot, which at this time the *Lord* hath cast in a very dark, long, unpleasant *valley*, where he hath *opened the doores of the shadow of death* upon me, by adding *affliction* to bonds; yet if he does it, who makes *dumbe* and not suffers the *mouth to open*, what can be said, but that as the load increaseth, so deliverance hastens: and did not our best *beloved* see a necessity to rend or take off our nearest *vailes*, and the *coverings of our eyes* which are most desirable before he can *kiss as with the kisses of his mouth*, and shew us that

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that *his love is better then wine*, he would not make his visits in that manner: which in due time, if we can beleive him, we shall find as expedient, as his second coming necessary, since that cannot be without, or before the other.

Reader, I wish thee pleasure and profit in what follows, now thou hast undergone the trouble of this Preface: I shall therefore cheerfully embrace, and endeavour to improve my seed-time of teares dureing thy perusal. And whilst others are allready reaping their untimely harvests of earthly joy and jollity: My present going forth is weeping. Lord grant I may be found bearing precious seed, then doubtless shall I come againe reioyceing, and bringing sheaves with me.

But whether the latter part may be my portion in this world or the next, I referre to the *Eternall Husbandman*, in whose hand our times are, who only knows when our days labour is

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done, and our *Sun* to set, that we may not only cease from *worke*, but *enter into* that *rest*, where we shall find no more *travell* or *disturbance*; even in *his* all quiet *bosome*, and *perfect will*, where *Sin* or *Sorrow* cannot reach us, but *sighings* shall vanish, and we know no more *changes*, because swallowed up, or brought in union with that *eternall Being*, who filleth all in all.

Where, if not on earth, pray and hope to meet him, who is not more *backward* to press having his *Liberty* from *man*, than *forward* to be in that of the *Lords*, but is well satisfied with every *Yoke* and *Burden*, which occasions his acquaintance with that which is not only in it self *light and easy*, but makes all else so, with it.

Yet having considered to his weak measure, what a true witness and a refusall to *bow* to any *Image* of man's setting up, would cost; desires to be contented with every portion of his *Lord and Masters*, dealing; to whom
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if it seeme meete that his *Servants* passage shall be immediately from under this *Cloud* to the place from whence he shall not returne ; or wait in *Mid-night songs and cries*, till an *Earth-quake* come, and shake *Prison-Foundations*, making *doores* to fly open, *Bands* to be loosed, and *Jaylers* to spring in trembling, saying, *firs what shall we doe*; he reckons it well worth the while.

Because not willing to lay weight upon any *visible* appearance of force or strength, but rather, that *invisible*, and no less powerfull, then despised *spirit*; till it be more knowne or felt: which when it hath done its worke under-ground, will arise, as it were, from the *grave* of man's *buriall*, at such time and place, of the *Fathers own appointment*, that even whole *Legions* of men and *Devills* shall not be able to gain-say or stop it.

When this yeare of *Iubilee* comes, the *Captive exile* will hasten, even the
great

The Preface to the Reader.

great Lord (as well as the sufferers with him and for him) who hath in ages past, beene banish't by the worldly spirit from *the habitable parts of his earth*: who shall proclaime *Liberty* to the whole *Creation*, but 'twill be with a *vengeance* to them who have denied it, not so much to persons, as that *Word and Spirit*, which *cannot be bound*: but maugre the malice of earth and hell, finds its own wayes to inlarge and propagate, even from *Prisons, Stakes, and Sepulchres*; yea, to grow, and outgrow all that man can put upon it, and at last *Consume its Persecuters*.

The *Fire* of the Lords kindling in the *House of Joseph*, that dreaming younger Brother, *none can quench in Bethel*; for with him are the cheife things of the *Mountaines*, and the *Precious things* of the *Everlasting Hills*. His hornes are the hornes of *Unicornes*, with which he shall *push the people together to the ends of the earth*:
and

The Preface to the Reader.

and they are the *ten thousands* of *Ephraim*, they are the *ten thousands* of *Manasseh*. In this *Spirit* is he, which desires thy remembrance, seeking to become a *freeman*, though whilst mens *bond-man*: pray therefore, that whether *bound*, or *free* he may approve himself the Lords, and

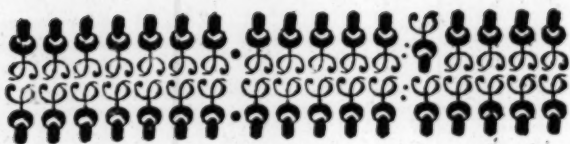
From the place
of my restrain'd
abode in Axe-
yard, July. 10.
1655.

*Thine faithfully in
all, but especially
the best, bonds.*

Nath. Rich.

THE

Mox. Royd



THE
AUTHOR
TO THE
READER.

I Am not mine owne, but thine, in this Treatise; and seek not to make thee Mine, nor Thine owne, but the Lords. And I doe herein speake the words both of truth and soberness, that mine aime is, that thou shouldest be what I would be; and that is, no other than what the Lord would have us both be, even his holy ones.

To this end I here labour to define holiness as 'tis in God, and as it ought to be, and shall be, in men. And to refine it
and

The Authour

*and distinguish it from all false ground,
and counterfet profession : as also from
all drossy and nasty profaness & uncleanness,
singling out the seed of God from
that of the Serpent, and distinguishing
(though not separating) of the tares from
the wheat : telling you what God loves,
and whom ; and whom and what the
world hates & persecutes, irreconcilably,
implacably : telling you whom God marks
out for his sheep, those the world marks
out for the slaughter. Folding of them
to rest and security in God, and unfolding
of them to the blind world, if not for
their conversion, yet at the least for their
conviction and condemnation.*

*I make a Saint, or a Christian which is
all one, to be not a Baptized or professing
one, but an anointed and sanctified one ;
one in union with the Father and Sonne
and one to whom both these are well known
and one that speaks and walks by the
Councell and command of that one Spirit
of God.*

In

To the Reader.

In this description, I desire neither to be seen nor known, in name or person, that I may not be an object for the weak to glory in, nor for the wicked to envie and scorne: but that Christ after the spirit, may be seen and known amonge men. I neither seek to Condemne nor Justifie persons but things, nor to damn Souls but works, and such works only as are dead works, and have not Christ for to be their life and originall.

I am not my selfe the Author of what I speak, because I speak not of my selfe but God; neither is Scripture my only Testimony (though a Testimony) but the spirit, without which Scripture prooves nothing nor begets nothing but opinion: as we see, every man making out his owne, and not Gods meaning of Scripture, and all for want of his spirit.

I further speak of Christs second Coming or appearing, but my words will be dark sayings

The Author

sayings to all in whom Christ is not come ;
and a savour of death. Christ will
come to Judgment , all men say that
profess him: but how He will come, few men
know ; or, if they did , would they desire
him. Come he will to Judge the world, in
such as the world Judges and casts out: and
so impartially will he Judge, that not the
greatest nor the best upon earth shall be
spared.

He will Judge all that are not Judges ,
and he will Judge all that does not Judge;
and yet all those that Judge shall be Judg-
ed of him. He will not spare to Judge all
works, Principles, Worships, Religions ;
all Governments, and Governors of what
kind or sort soever they be , if they be not
rooted and foundation'd upon the Sonne
and Spirit. Men Judge of things by the
seeing of the eye and the hearing of the
eare , but he Judges Righteously , and
sounds the bottom of all appearances, and
censures them there.

Tis

to the Reader.

Tis not the highest profession, nor the most glistering or golden pretence, that can shelter or secure from the all seeing eye of his discerning spirit. No, it shall be a dismall day with hypocrits, and doomes day with profanelings, and a dreadful day with the whole wicked world: there will be no hiding in this day but in God; and his name will be a strong Tower and secret Pavillion. Yet not withstanding all this Foretelling, wicked men shall not, cannot, will not, take warning; but will goe on, blasphemously persecuting the sons of God, and profusely shedding the pretious blood of their Saviour, filling up the measure of their sinns and ripening themselves in iniquity, till Judgment come upon them to the uttermost, and without remedy.

But out of all this, and by it all, does the Lord work deliverance & victory to his chosen and followers. It being his only art and skill, his peculiar and proper
kind

The Author

kind of bringing about his glorious designe, to work good out of evill, life out of death, salvation by suffering: For out of the ashes of the Saints will he build up his Church; mens way to destroy Saints, being Gods way to propagate them, the death of one body is the resurrection and quickning of many spirits.

The Saints will never thrive, till they be beaten: suffering times are the times of graces exercise and improvements, and God shines most in men, under tryalls. Saints were made for tryalls, and tryalls were appointed for Saints, and all to this end, that God might shine forth in their meeting together.

But I further declare, that God does not make a Saint for tryalls only, but is a Saints making under tryalls; his making perfect and glorious: for when he tries a Saint to the full, He graces him to the full and glorifies him. He does not throw his

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elect

to the Reader.

elect into the fire, and there leave them, but keeps them company there, is there with them himself, is in them selfe, and in them, in the fulness of himself: and so he makes them merry, joyfull, and glorious under suffering; so sweetens the Cross to his chosen, that it is but an ornament to them; it is but a small mixture of Vineger to make them relish well, all their inward and ravishing enjoyments, 'tis but as wine and suger together, which makes it the more pleasant.

And this God does, he never overcharges his Saints: but alwaies sufficiently stores them, with the almightiness of his divine love and power, to carry them through. He so loves them; that they cannot love themselves at all; but all their love returns againe into its Center, Himself. Nothing can break the union, 'tis so strong; nor hinder their communion, 'tis so sweet. God will be in the heart and with it, let it be in the fire; and the heart

The Author

heart will be with God, though it pass through the flames to Him: nothing shall separate them.

God has no better thing to bestow upon a Saint than himself, and that he shall be fill'd with-all, as full as ever he can hold: And a Saint has no other, nor better to give the Lord, than himself, and the best of himself, his dearest life; and that he freely gives. He loves his God so dearly that he values not his life, and feares not to die.

And thus God and a Saint are so firmly Covenanted, that the gates of hell cannot breake the League. Now the worlds busines by all its flatteries and cruelties, is, to take off Soules from this their union with God: but so vaine a thing it is, for the people to imagine the doing of it, for the Gentiles to rage at it, that it the more, or the rather, encreases by this meanes.

So

to the Reader.

So that if there be any Vertue or power in the opening of these truths, to heale or draw thy heart off and from the wound and waies of Satan, I shall reckon it one of the greatest mercies, that ever God bestowed on me, to make me usefull in this kind unto thee; and that we may both, and all, be made usefull to one God, and the praise of that Grace, that does both sanctifie and save Soules.

PART.



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PART I.

A Righteous man is more excellent then his neighbour; and whosoever toucheth him, toucheth the apple of mine eye.

SECT. I.



He greatest sin that the world commits, is persecution of the Saints: and the reason why they thus heap up wrath to themselves, is because they know not who or what is the Lords Anointed; for did they know him, certainly they would not dare to crucifie the Lord of life. And

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because

because they shall not have ignorance to plead as an excuse to such horrid blasphemy and bloody iniquity; I shall here undertake to describe who or what they are, that so I may be a terrible witness against persecutors in their bloody practises, or a fair warning to them to avoid this scarlet-abomination, if their ears be not made deaf, and their hearts hard by the Spirit of this world. I shall not mark out a Christian here, by any one Way or Order of worship in the world, whereof there are now many; but by the Graces and Vertues of the Spirit of God, which shall shine in them as the Sun in the Firmament, in multiplied beams of light.

The Lord's Elect are not all those that cry, Lord, Lord, that have a name to live, or that are under an order of Gospel-profession, though they be Christ's own Institutions; but they are first in the general, such as excel in vertue, that is, in principles, actions and performances; that are singular for their weight, power and worth; and such as give themselves testimony, and are born witnesses to upon the hearts of all men, (even enemies
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themselves being Judges) to be just and
 good : they are such as apprehend and act
 gloriously and divinely, like God himself :
 their actions represent their Spirits, and
 their Spirits represent God ; the one is
 the external, the other the internal Image
 of divine Grace ; their actions are the
 form, and their Spirits the power of
 divine Grace. And as the Sun exceeds
 all sublunaries in light, heat, and glory,
 and is the vertue of them ; so is a Christian
 in the light, heat, and glory of this dark
 dismal World. And since the power and
 Spirit of Christ hath withdrawn, what
 a dark, cold, blinde, and bloody piece
 hath the World been ? so that now if
 Christianity should revive, and set it self
 up in the hearts and lives but of one in a
 Country or City, it would shine and
 sparkle like a Diamond upon a Ring, as
 the most excellent grain of the piece, or
 rather like the Sun in the Firmament,
 when they shall stand like so many su-
 pream bodies of light in their several
 Sphears, to cherish and quicken all su-
 pernatural principles ; and on the con-
 trary, to discover the horrid odium and
 unfavoury scent of the terrestrial, dung-

hilly and carnal Spirit.

Now a Christian is, or consists,
 1. In his principle of Spirit: he hath
 the breath and power of eternal life in
 him, and in this is he singular and ex-
 celling other spirits of men: the wisest,
 noblest, and most refined, design no
 greater thing in their being, then the
 good of a temporal life, that is, to give
 life and heat to themselves in their own
 carnal and relative continent; but the
 Spirit of the Lord in a Christian, makes
 him to be perpetually Life, Light and
 Comfort to all the beings he shines upon,
 whether for or against him; and to
 perform and do all actions and perfor-
 mances of Grace with Life and Spirit.
 He neither dies to, nor is he dead in
 any thing he does, let it be never so great
 and weighty; but is alive to and in them
 all, and that for ever, never ceasing to
 do well, nor to live in doing; that is, to
 do actions eminent for their Worth and
 Grace, and to have a large, full, and live-
 ly Spirit in the doing of them. Whereas
 the spirit of this World, may and does do
 many good actions; but without spirit,
 that is, with a flat and dead heart. And
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therefore are the best works of a carnal and worldly spirit, call'd *dead works*, because he hath alwaies a dead heart at good actions. So that herein, first, a Christian exceeds a Worldling, namely, in his principle, he is eternal life.

2. He is more excellent or singular in his work and employment; for he does actions full of renown, and such as bring abundance of glory to his Father: he does such things as none but those that are of the divine Race can do; as loving of, praying for, and doing good to enemies, seeking their good, that do him hurt; conquering more by the love of Christ, or Word of Life, then others do by any carnal weapons; rather seeking to win by Grace, then subject by fear and power; seeking to make all men subject to the Prince of peace by the power of Grace: his business is to be a continual help, comfort and furtherance to others in all cases and conditions of want: he acts above and against himself; which the world cannot do nor like of, and therefore return him curse and cruelty for his blessing and tenderness towards them: he is one continual act of Grace, and in his whole

life intire and compleat holiness; making of it good to and before all men, that he was made not for himself, but for the glory of his God, and the good of his fellows: altogether contrary to the course, custom and fashion of this World, who are intirely their own in all their ends and employments. And thus is he singular and more excellent then his neighbour, as he is eternal life in his principle, and universal grace and goodness in his practise and employment.

But secondly, And more particularly to mark out those whom God hath set apart for himself here in the world, they are best known by the fragrant and delicate scent of their graces and vertues, which are as the pouring out of Christ's Name, which is as a precious oynement poured out, which is taking with, and winning upon the hearts of all who are of a pure undefiled and virgin-spirit, and have not joyned in an affinity with this world, and chose them other lovers: As,

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SECT. 2.

1. **A** Christian smells strong and sweet of the grace of Love; and so strong, that all his ways, words and actions be scented with it. He is love in all that he is or does, and more love then he expresses; for he is infinite in this grace, and but finite in the expression of it; had he all the lives in the world, and all the store in the world, he would lose all his lives, and spend all his store, to express his own infiniteness in this grace. He hath in him the heart of God, which seeks to save, and not to destroy. God in a Christian, shews expressly what he is to the world, that he is both being and providence, who seeks to make all his creatures his own, by being altogether theirs; and in their being his, to become one anothers, and not their own, in love. And this is the sum of the Gospel, and the life of a Saint, and the great design of God; and this Christians deliver, and spread abroad as the Doctrine of the Gospel, and practise as the way of God; for they gave themselves up to the Lord, and to one another,

ther, &c. We may long to see the hearts of men so perfum'd with this grace, that by the scent of it, they might perfume one another with it : Christ smelt so strong with it, that his scent perfumed many a heart in the world, and converted them into the same grain, and fragrant property. And where-ever this grace dwells, it makes it its business to propagate it self in the hearts of others. Christ was a beautiful and lovely fair flower of this grace, the cast of whose scent and seed begat many a lovely plant into the vineyard of God : Christians are the same, if Christians indeed. Christ had but one life, and one being, and they were both dedicated to the service of this principle, to express it to the life : so has and is a Christian : He so loves, that he bears, endures, believes and suffers all things from all sorts of persons ; he receives all wrongs and injuries, and forgives all, and offers none, according as 'tis express'd *Rom. 13*. He is so swallowed up with love, that he would willingly consume to ashes, so that thereby others, though enemies, might be converted into this principle. Christ was, and a Christian

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an is the Son of his Fathers heart and
bosome, and he does well, excellently
well all his life-time, and suffers for well-
doing at his death ; and all this not to
save his own soul, but to save others,
and win their hearts to the Lord. To
be or not to be, to enjoy or not to enjoy,
to win or lose, to live or die, 'tis all
one to Love ; so that others may be
gained to live holily and hapily.

He fears none, because his life is to love
all ; and none need to fear him, for he
is a friend to all ; the life of an enemy is
in his hand, as in a sanctuary. He may
take away a lap of his garment, to shew
that his life is at pleasure ; but not a hair
of his head shall perish, to shew that he
takes no pleasure in his ruine ; he will ra-
ther perish himself ; he had rather pass
by and forgive, then to seek revenge.
If he had a thousand worlds and lives,
he would sacrifice them all, rather then
the heart of an enemy should be unre-
conciled.

The whole creation is not house big e-
nough to expresse his bounty in. He wil-
lingly forsakes all the pleasures of the
world, and endures all tortures and cru-
elties

elties that can be invented by hellish spirits, and expiars himself, to expiate envy and ill will, and to propagate good-will and peace in the creature. And this is a Christian, and one in whom the Father speaks out his own glory, and sets out his own express Image, one whom he calls his onely and dearly beloved, and one whom he hath chosen and set apart for his own use, and whom he forbids all men, even the greatest, the Kings of the earth, not to touch, upon pain of his high displeasure.

SECT. 3.

2. **A** Christian is one that favours and relishes sweetly of humility; he thinks so vilely and meanly of none, as of himself: if he have any high and pre-eminent thoughts, they are of God. Though he be more then any, and absolute in all perfections and endowments, yet none more unworthy then he. He calls nothing his own, but all the Lords; the very bread he eats, the cloathes he wears, the bed he lies upon, the life he lives by, and all the comforts that he is

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refreshed by, and the strength that he hath either to do or suffer by, the grace he serves God by, and whereby he is saved, 'tis all the Lords.

Though he want nothing, but is thoroughly furnished both with grace and mercies of all sorts to every good work, yet saies he, What have I, that I have not received? All that I have, have I all that can be, have I all that a man can be, that a Saint can be, all that Christ had or was, I had it, and received it all for the glory of my Father, and not to make my self proud with it, in boasting of my self; I received it all for my Masters use. I act not my self, but am my self acted by my God; I have no more cause to glory in my self, then the dust I tread upon, then a beggar hath of a gift, or a malefactor of a pardon, as deserving of it. Now my self, and all that I have and am, is the Lords; and as I am not mine own, so have I nothing, that I can call mine own: & therefore why should I be lifted up, or have any high thoughts of my self? I am but a vessel fill'd; and if the filling of God's gifts and graces be taken away, what am I then but an empty cask, a broken

broken potsherd, as bad as the worst? Seeing therefore, that the filling of God's Grace and Spirit makes me to be a vessel of honour, that the gifts of grace are my riches and my best title, and surest plea, and ground of continuance, it's for me to know, that I am but a vessel fill'd, but a steward intrusted, and therefore to use and improve all to the glory of my Master, and not unto my own glory, lest he deprive and deprave me, and cast me out; for he resisteth the proud, and giveth grace to the humble. I have grace, 'tis true, but how came I by it? it was given me, and that, not for my worthiness, but for my unworthiness, as I was humble. And therefore if God enlarge me, and fill me never so full of his own transcendent excellency, I will not be proud and high, as being better than others; for alas! who is he that hath made me differ? or, What have I, that I have not received? &c. Therefore know, O people of God, of what measure, stature, growth, or degree soever in grace, That I am come from my Father not to be served, but to serve in all the duties of a Christian relation: not to

Lord

Lord it over you, but to fall down at your feet, to wash them, and to wipe them with the hair of my head, to cherish and be exceeding tender of you and over you, as a Minister of the manifold graces of Christ, as one that is and hath received all for your benefit and furtherance. Therefore if I excel in gifts and grace, honour me not with your distance, as if I were better, but make the more use of me who am free to serve you, as one appointed by my Father, and gifted with his grace for this very end, to be more profitable to you: let not your meanness cause you to forbear me, for you are as rich as I of my self am, if God withdraw himself, and take away the stock he hath entrusted me with: nor let your weakness make you afraid of me; for my strength is not mine own; but the Lord's, and given me for your furtherance; so that if I be a fountain of water, it is to refresh thirsting souls, &c. And then, for wicked ones of the world, he despises them not, but is a lively example of the grace of God before them: he separates not from their persons, as being more righteous, but from their sin, in the midst of them walking

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ing uprightly, inoffensively, and humbly, holding forth the grace of God in his words and walks, silently reproving their sin, and being unto them as a loadstone, light, and example to holiness, covering not so much to be seen of men in what he is, as to have men see in him what God is, and what he would have them for to be; uttering, a sting, not thinking any thing of his own, but being wholly to the Lord, and to their hearts, in all that he is before them.

And as he is humble to all persons, so also in all conditions: if grace stir to the great enriching of his heart, that does not transport, because the Lord gives, and gives in this grace of humility with the rest: if he findes sin stirring, that humbles, because it is his own, and that he is not what he would and should be. The greatest enjoyments do not make him to have great thoughts, as the worldly spirit hath; but when he hath most, his thoughts are, how to be more useful and profitable to others with it. There is neither persons nor conditions so mean, but he can be one with them, in seeking to make them one with God.

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He gains all, and gains by all, because he is above none in proud thoughts of himself, nor belowe any in the gifts and graces of God. He lives high, 'tis true, in divine apprehension, and communion with God; but not in proud imagination above his brethren: no, he will not be great, though he be never so good; and the better he is, the less he is both in the world and in himself. And this is the man whom the Lord hath set apart for himself, touch him not.

SECT. 4.

3. **H**E that is a Christian, is self-denial; and in this graces exercise, is a Christian more exposed to the worlds bitterness, then in any, because it is more essentially crossing the life of the flesh, and the spirit of this world. Christ's bitterest enemies could admire him for his love, humility, patience, wisdom, &c. but when he comes to teach and practice self-denial, now they hate and persecute him to the death: His sayings now are hard, and his reign is tyrannical to the flesh, and their answer is, *we will*

will not have this man to reign over us. This made Disciples that seemed to love him, now to leave him. But yet notwithstanding, this was, is, and for ever shall be the way and vertue of a Christian, and the great power of God.

A Christian then, is one denying of himself, or self-denial; that is, one who is the Lord's and his peoples, in all that he is or does, and not his own. A graceless man is altogether his own, seeking himself in all that he is or does; he praies, and preaches, is holy, righteous, just and good, suffers and dies for himself; but grace teaches to do all this for God. The best actions and performances of the best Saints, even of Christ himself, acted over by a man that designs meerly his own salvation, in the doing of them, are but selfish and carnal. Whereas a Christian, on the contrary, counts the work and the imployment that God sets him about, his glory and salvation, his meat and drink.

As a man is in himself, and in nature, this is his language: I'll get the world what I can, and try all the waies that I can to be rich, and I will save what I can

to encrease my store. And because there is an opinion of God, and happiness after this life is ended, I'll get heaven too if I can; that I may be rich and happy in both worlds. And therefore, I'll pray, and hear, and preach, & walk with God's people in Ordinances, and I'll do much, and suffer much, for so great a good as heaven is; nay, rather then fail, I'll lose all, rather then lose heaven, because I have heard of eternal life, and incorruptible riches that are there. And therefore I will husband my business for the best, and if I must part with one, I will part with the least blessing, that I may keep the greatest; but I will keep them both as long as I can: this world I must part with at last; And therefore, if it come to trial, I think it were best to let this world go, for to gain everlasting and durable riches; but yet I have heaven, or hear of it, but upon report and opinion, and the world is a certainty; and what I were best to do, I know not. Thus the flesh reasons on both sides, and would fain do for the best for it self; but now faith grows weak, and the flesh prevails; now it lets heaven go, rather then it will part

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with the world, and these are the secrets of a self-seeking heart.

But now a self-denying heart saies thus: I have seen the Lord, and have been made partaker of his grace, spirit, and power in my heart, and I begin for to taste, and see how good he is in the new man Christ, and that he is there, even in him Life, and Peace, and Truth, and Joy, and Satisfaction, and Glory, and Justification, and Righteousness, or in a word, that he is their Eternal Life and Salvation. And finding of him so to be in my heart, he having thus enriched me by his Grace, I will no longer be mine own, but both in Body and Spirit the Lords, with my outward and inward man, serving of his glory, setting my self apart in my person, estate, time, parts and abilities of soul and spirit for his glory, and the good of his people, not caring what I lose, suffer or undergo, to advance his Name, and to be a help to his chosen. I have seen and experienced how good, precious, pure and excellent the Grace of God is, and that to be under Grace, is, to be raised, quickned and saved to honour God and to do his Commandments. Therefore

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I'll pray for Grace, and preach Grace, I'll live in Grace, and act it ; I'll suffer for Grace ; because, I finde that Grace hath justified me and saved me ; I'll be my own no longer, for I am bought with a price.

I'll no longer seek to get wealth, but scatter it, and to overcome the world, not to get Heaven, but to encrease Grace, which I finde is my Heaven, my God, my Salvation. I was once a piece shut up, but now I am a fountain opened, a fountain of Free-Grace, and my Life shall be to express the bounty and sweetness of God in me. And I devote my self in Body and Spirit, my Life, my Estate, all that I have, or am, or can do to his service and pleasure. Come what will come, the will of God shall be done by me in Earth as 'tis in Heaven, in Body as well as in Spirit.

I was wont to work for a Reward, but now it is my Reward to work, and do my Father's will ; my delight and happiness lay in seeking of mine own good and advantage, but now it lies in seeking of the good and benefit of others, I finde and know no worse then my self. And

therefore I will be so bad to none, as to my self: self shall ask, seek, or aim at nothing that may be for its assistance, but I am resolved to deny its demands, Grace allows me a being, but it teaches me in this being to design onely its glory, and not mine own; and to do its work, and not mine own work.

I have been sins servant, but I am resolved to change my master: I'll look a new Lord, and be under new Laws; I'll be Grace's servant, and the servant of Righteousness, and subject to Christ Jesus in the new man. The old man may tempt me, and the man of sin may command me to serve him in seeking the world, and satisfying my lusts, and he may tempt me to seek my own glory and good in serving of God, he may beguile me with his cunning devices, and putrifie my spirit in the best performances, but I'll beware of him, and strictly observe him, and stop and stifle all his notions in their first breathing. I'll be his, no not so much as in a thought, but cross him in his very suggestions: so cunning he is, that he would have me serve my own turn, and seek my own ends, and glory in all that

I do, even in the best that I do, in praying, professing, obeying and suffering, but I'll trace him and deny him in all these his intricate and intrinſical deluſions.

I'll have no reſpect to my ſelf in any work or employment, but all my eye ſhall be upon the Lord, his glory and his good. I have had an eye homeward heretofore in all my goings forth; but now I'll go forth, as well in my heart and intentions. I'll ſlight all that I have counted precious, and count all precious that I have ſlighted.

I'll be no more for the world, though I be as no man of the world, but caſt out; I'll deny my ſelf, and take up my croſs and follow him whitherſoever he goes. And this is one main ſheep-mark of the Lord's fold; and whoſoever touches ſuch a one, touches the apple of God's eye: therefore beware, O ye beaſts of prey!

SECT. 5.

4. **A** Christian is a very wise peice, he is a peice of the wisdom of God ; Christ is made unto him wisdom, &c. He for is one acquainted with all the secrets of God, for he hath in him the minde of Christ : God shines in him with the light of heavenly wisdom , as the Sun does in the Firmament ; so that as that is, so is he light in himself , and light to all that are about him. He purely and clearly understands his own heart and wayes, what he is, and does.

He is not implicite, but explicite in his own thoughts, words and actions, all of them arising from a body of light in himself : Christ is in him the Light as well as the Life of God. He does do all that he doth by the counsel and advice of the Son of Righteousness shining in him : another man's opinion, though the best and wisest man, is not his rule nor ground, but his own experience, and the light of the Spirit of Grace. Wisdom is in him, as an eye to see all, in all, and through all, and to foresee what shall come to pass.

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He can fall into no difficulty of Time, Place, or Condition relating to God, but he is able to advise his own heart in it ; for the world it may be he is to seek, and cares not to be otherwise : he speaks no dark words, thinks no dark thoughts, holds no dark opinions, he does no works of darkness, but as well Light as Truth in all that ever he thinks, speaks, or does. This Sun's beams shine into every corner of his Head and Heart, so that he is as a Storehouse of all Divine Wisdom and Council : and then, as he is Wisdom in himself, so also like the Sun, he shines forth in beams of Light and Grace upon others ; all his Words and Actions ministring Grace to the Hearers and Beholders.

There is no estate, condition, or measure of a Christian, but he is able to administer unto it. He hath Milk for the Weak, and Meat for the Strong, and wine to comfort sad Hearts. There is no secret so secret, but he can unfold it ; no sin so hidden, but he can discover it, as well as cover it in love ; there is no Grace never so little, though but as a spark or grain, but he can finde it out.

The Spirit of the Lord being in him, which is said to be as a candle, diving into the heart of man, and dividing between the marrow and the bones, and is a discernor of the thoughts, &c. And thus by his Spirit in the Saints is the Lord said to *search the heart, and try the reins*, in whatsoever case or to whatsoever person he speaks, he is as the case or person is, and savours of life to one that lives the life of Grace, and of death to one that is dead in sin and trespasses. His Discourses are true Sun-beams, that have warmth in them, as well as light, and are of power upon the Hearers heart to awaken, if not to quicken and make alive, as 'tis said of Christ.

The words that he spake had in them Spirit and Life, and as one that had Authority, and not as the Scribes. His sayings were piercing, quickning and searching, powerful and not dead: flat, empty and windy Observations and Doctrines, as men usually preach, being but bare Observations, and void for the most part of all Life and experimental power.

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No, there is not a Doubt but he can Resolve it, not a Question but he can Answer it, not a Wild of Satan but he can Discover it, not a Way of God but he can Open it, he is all Light and Truth both to himself and others.

He stands like a Sun in the Firmament in the place where he lives. He can be useful in all companies and to all persons, applying himself to them as he sees cause and ground, reproving opposers with meekness, and scorers with silence, instructing weak ones with plainness, and sad ones with consolation and sweetness; so that all plants receive nourishment by his warmth and heat.

He is evermore sound and savoury, applying himself to his master's business, not very accurate it may be in gaining of the World, but exquisite in gaining of a soul.

To the weak he is tender, to the strong he is serious, so that in all Languages and Measures he is heard to speak the manifold Wisdom of God.

He is never to seek what to say or do in any case ; for the Spirit himself teacheth him, and is as a Voice behinde him, saying, *This is the way, walk in it.* Well then, see you a man whose Words and Actions are seasoned with Grace, Verue and Power, having in them the favour of Life and Death ; be assured of this, that to touch such a one, is to touch the apple of God's eye ; for in this sence may he more properly be said to be so, as he is the Wisedome and Light of God.

SECT. 6.

5. **A** Christian in deed, is indeed a very merciful piece, he is one in whom dwells the tender Bowels and Compassions of God. He is an absolute piece of mercy ; for as every thing that is in God is God, so every Grace in a Saint, a Saint is that Grace ; a Saint perfected, is that Grace absolute and perfect, and is converted into it : he is made to be like God, and to have Compassion kindled within him at every miserable object, his heart is ready to turn in him

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at every turning of a hand; miserable Bodies move him, and miserable Souls melt him. He melts in the outward man to comfort them, and in the inward man to compassionate them. He cannot see a naked body, an empty belly, but he must melt in heart and estate, to feed and cloth them: he cannot see a man in bands, but he is bound with them; nor one in adversity, but he suffers with them. He melts in his heart to see a despairing and disconsolate Soul, and issues out from the Fountain of Free-Grace dwelling in him for their Peace and Comfort.

He commiserates ignorant Souls, and opens to them the knowledge of God from his acquaintance with him. He commiserates hard hearts and obstinate, and lets his heart out in the bleeding love of Christ to soften them. He goes nowhere, nor sees no body in this miserable and sinful World, but his heart is ready to melt.

The World is like a fire, and he is like a sacrifice in the midst of it, offering up and expiating himself in the midst of it, to expiate sin and bondage. He is a Free-will-offering to any kinde of creature in
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any kinde of want, saying thus, If my Councel will help thee, take it; if my Prayers, they are thine; if my Friends, they are thine; if my purse, take it, that is thine also; if my Life, if my Heart-blood, take it, or any of them, or all of them, for I cannot live to see any creature want what it should have, or to have what it should want, though it be mine enemy and such an one as seeks my life, yet am I his to help and comfort him, and cannot be mine own nor enjoy my self so long as I see my self sinful and miserable.

A Christian is God's Mercy-seat, where all wants may finde supply, and all miseries finde help and remedy, where all cries may be heard, and all prayers answered, and all weakneses and infirmities finde acceptance, where the poorest and meanest sacrifice shall have a sweet favour.

He is like the Pelican whose fame is, That she will issue out her own heart-blood to replenish her young ones. 'Twas this Spirit of Christ that made so good provision for *Israel*, that there was no beggar found there; and it is the same Spirit that hath prophesied and promised, That there

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there shall be no complaining nor leading into captivity, but that all tears should be wiped away from all faces. 'Twas this Spirit that made this Law for this rich and poor World, that men should not shut up their bowels against their poor brethrens wants, if they have any love of God in them, and that we should not be deaf to those that ask, nor blinde to those that have need of us; but that we should be both ready and cheerful in giving upon all occasions. Now this we are required to be, and this we should be when we once come to be as we ought to be.

And this a Christian is, and this is he whom no man can speak evil of, and that is nowhere to be found, (though generally profest,) and one that cannot be taxed nor touched; but if the Father should by the power of his Spirit create such a one in his Son, such a wonderful piece, let the world know, That the Lord hath set such a one apart for himself, as an elect vessel of honour.

Sect. 7.

SECT. 7.

6. **A** Christian is a very meek piece, and so gifted with this Grace, that it is a glory and a reward to him that is endued with it; where a Soul is tempered with this Grace, he is like unto the third Sphere; *Wherein, the Mathematicks say, there is no wind nor storms, but everlasting stillness and serenity.* It is said of the wicked, that there is no peace to them, and that they are like the raging Seas, and that is full of froth and foame by reason of its boisterous waves; but a Heart graced and seasoned with meekness, is like the still and running waters, pure and peaceable, not disturbed and routed with boisterous passions. Grace, in the general called Holiness, is the right tempering of the creature and the making of it fit for use. And this Grace tempers it against intemperate passions, over-ruling those boundless waves, and that inordinate frame of Spirit.

Meekness is that which makes a man's heart like a strong hold that is impregnable

nable, as not storming of others, so not being stormed or battered by the furious on-set of others: all the wilde-fire of hellish Spirits cannot kindle upon it by provocation to set it on fire; it neither provokes to wrath, nor is it provoked; as peace is its inheritance and possession, so it is likewise its only way to get possession of souls, meekly to instruct opposers.

A Christian by this Grace is a strong Tower, not subject to forcible entry by any wilde or rupture, by any wilde-fire of Satan: but stands invincibly fixed and poysed, having in it self power to stand and withstand in all danger. A meek heart is indeed ripe and rich in experience, having travelled through the raging Sea of temptation, and is like the Ark bearing up all.

In property a meek Heart is a still Heart, and at quiet in the midst of an uproar,arked in a deluge, fixed in the midst of shakings, and keeping order when all is in a rout and out of order. A meek Heart, it is also in employment as it is in disposition, as to be at peace, so also to make peace with and among men by its own temperate

rate endeavours, and to cast out devils by a still voice, and to make men be and live together like stones in a building, not seeking to worke one another out of place.

A meek Soul is God's Limbeck through which he stills and distills the water of Life, refining in it all spiritual motions and issues: God lets himself out in him in sweet, wholesome and comfortable drops, to the healing, quickning and comforting of this creation.

He sits still in quiet of heart, and beholds all God's Works, Words and Providences, and gathers them up into his own heart, and distils them there, and then communicates them to the weaker part, for their comfort and strengthening.

And then for the priviledges of a meek heart, it is a very rich heart, for it gathers honey from every flowre of providence, and gold out of every mine, and gains by all commerce. It is full of the Sun-shine of God's countenance, and everlastingly at peace, delighting of it self therein; and possessing all, so enjoying of it self in all that it possesses.

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Whereas men void of this grace are without what they have, and enjoy themselves in nothing that they possesse; but this benefit is to this heart, he enjoys all, what ever he hath, and then whatever he doeth it is done with discretion; he is alwaies sure as well as sound in his walks, his feet never slip: he hath a sound judgement leading him out in all his employments, and lives as in the bosome of God, for comfort and counsell. This is the man, the anointed one, touch him not for he is a Jewell in the Crowne of Righteousness.

SECT. 8.

7. **A** Christian is a very patient piece or one in whom patience hath its perfect work; he is patient in waiting upon God, and patient in suffering for God; absolutely fitted to bear and forbear, let God and man lay what they will upon him, he beares it, or let God be never so long before he comes to helpe and deliver, he'll wait & endure. Let the triall be never so great, nor never so long, his heart will not repine nor

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rex under it, he yet still possesses his soul in patience.

His carriage is like a Lambe, and his language like a Saint. Let the Lord doe what seemeth him good, and Ile call it good too. If the Lord give me a portion of nothing else but sorrow, and strip me of, or take away from mee all my comforts outwardly, yet still will I say of him that gives and takes, Blessed be his Name, I will never call his love, nor his truth, nor his power, and all-sufficiency into question, ile not curse him tho he curse me, so that I have nothing but miseries compassing of me round. Tho I have no friend left to speake a good word for me, or to me in my trouble, but all are become miserable comforters, no penny left me, no house to put my head in, no bread to put in my belly, nor clothes to put upon my back, though the whole world desert me, yet will I never leave my God, but still continue patiently to abide his pleasure, and expect his end.

All the hardship and dangers on earth cannot wear him out in waiting, he'll rather suffer his body to consume to ashes.

ashes, than consume in his spirit, or that the grace of God shall dye in him, he'll hold fast the word of his patience though he lets all goe besides: into whatsoever way the spirit directs him to seeke the ends of God, in that way will he go, not turning aside, neither to right nor left hand. God speakes thus to, and gives himself an answer, after this manner, in a patient soul:

Thou art a peece of mine almightiness in my grace of patience; and I am not knowne in thee, but under trials and temptations, and there the splendour of my glory shines in this: my grace therefore, my wisdom appoints thee, to sufferings and long-sufferings, to tryalls, yea to fiery tryalls. And thus he answers himself in such a soul; But I will be in thee almighty to beare, and all-patient to endure, thou shalt have the strength of stones; thou shalt be one of my wonders in the midst of this peevish impatient world, and thou shalt smell so strong and so sweet, and shine so bright, that thou shalt dazle all eyes, and astonish all hearts that behold thee, and thou shalt be able to laugh at destruction, and to make

merry with the cross, to make light of
the heaviest and hottest tryals.

son Thou shalt rejoyce in the midst of
that, the thoughts whereof would make
others to tremble, and call all thy
sufferings, (were they as many as the
Saints ever endured, who have endured
and suffered as much as malice and cruel-
ty can invent) yet thou shalt call them
unworthy, light, and momentary; and I
will be in thee a fountain of joy and glo-
ry, to make thy heart glad and satisfied,
so as thou shalt thus speak out the lan-
guage of a patient heart. I am a stand-
ing monument of grace; impregnable
and impenetrable, eternally durable:
wound me, whip me, defame me, banish
me, hang me, crucifie me, starve me, per-
secute me, torment me, burn me, yet
notwithstanding I live, I endure, I abide
and suffer all and more if it can be, that
the grace of my God in me may be mag-
nified, and manifested to be life eternal,
life everlasting, and not to be conquered
by the gates of hell, nor prevailed a-
gainst by all the powers of darknes: men
and devils shall see that God dwells
in some men, though but in some
few,

few, though but in a small number.

That men may see that as they have great tryals and long, and many temptations and strong for the Saints: so also that God hath the word of his patience abiding in them, and long-suffering grace to bear them up and out in sufferings, and to prove that though a Saints carcase, or Tabernacle be within their reach; yet the person of Christ in a Saint is out of their reach, and above their power: so that saith a Saint thus graced with patience,

Let crosses, troubles, afflictions, persecutions &c. come and welcome, for I am well provided to meet them. The devil may have a power over me by my Fathers permission; but he shall have no such power as to overcome me: it is my fathers promise, darkness may encompass me, but in the midst of it my father will shine in me by his Son to my comfort and out of me to his own praise.

And I shall be his and he will be mine, he never shines brighter to me or in me, or any other elect vessel, than when I am either bearing, doing, or enduring of his will and pleasure. It must needs

therefore be happy for me to be miserable, there patience hath its perfect work and glorious end. I there see God exalted, yea highly exalted, even when I am trampled under foot for his Name; I hold forth there the most excellent glory of God in his unchangeableness. Let them make carrion, powder, or ashes of my carcase, they shall never cast my spirit into their carnal and idolatrous frame: No, ile be what God will have me to be, let men be never so cruel or blasphemous in persecuting.

I shall endure the flames better than others shall endure to see me. Ile wound their hearts that do but wound my body: and ile prove unto them, that I am one of the strong holds of God, or Towers of *Sion*. If they could provoke or vex me, then they would glory to see me become subject to my sufferings; but I shall prove to be more than a conqueror through the strength of Christ. I hope by patience to overcome the hearts of mine enemies, and persecutors: I hope to make their hearts faint, and hands weary of inflicting, by my patient enduring: and to make their hearts

low,

low to Christ, by my patient bleeding under their cruelties. God hath made a lively draught of his own Image in me in the new man by grace; & I am resolved to bear all the by-words reproaches and injuries offered me by the world, and to abide unchangeable, constantly holding forth as a lively monument the remembrance of my God, whose effigies I am.

A patient soul proves it self to be masculine, and all the power, cruelty and subtilty of hell, to be but of the feminine kind; and its property is, not to be angry with persons for injuries done against it, but rather silently to reprove all evil in others by the peaceable practice of all goodness towards, and before, all men.

In a word; a patient soul ne'er loseth but ever gaineth ground by all its losses, crosses, sufferings: you may do, or God may do what you or He will or pleaseth; you can do nothing against it because God is faithful and cannot deny himself. Men are but men and cannot conquer grace: Tryals are but tryals and serve but to prove & better the state of a Christian: so that it is in vain as well as a

great sin for the world to touch such an impregnable piece; for the curse of all your cruelty will recoil upon your own head.

SECT. 9.

8. **A** Christian is a contented piece. I call him a piece of contentment and of patience &c. because where grace is perfected as it is in Christianity absolutely considered, every grace looked upon a part in its particular propertie and exercise, appears so compleat, as if the creature in whom it is, were nothing else, and altogether that grace, or all that that grace is, in its perfection.

Now a Christian in the life of this grace, is both beautiful and profitable. Look upon the nature of it, and behold these things clearly to be in it. Content: It enables the heart to be well pleased with what it hath, it is not coveting nor re-pining, but resting well, very well satisfied in all the appointments of providence, not looking upon such as are above it in any respect to envy them, or to desire their measure, but being full and

and compleat in its own measure; whose riches consists not in a full barn, full purse or great possessions; but in a full & satisfied heart, that is what it would be, and that would be what it is, or what God would have it to be, and no more: whose life consisteth not in abundance of possessions, but in a quiet possession of what it hath, be it more or less, be it poor or rich.

That hath one frame, measure or temper of spirit in all conditions, that is not lifted up by abundance, nor cast down by want, but one and the same in all changes and alterations, still pleased and never otherwise, still happy and never otherwise, still beholding God as a Father, and never out of his sight, still one in himself, and never at difference; whose heart is like the third heavens, full of serenity, and free from all disturbance.

Such a heart is skilful at levelling, skilful at living well though poor, nay more strange; tis skilfull at liveing well though rich, tis skild at making musick when all is out of frame and living as if it knew not what care or feare was but as if ignorant of all that the world reacheth, and

and makes men to be, yea living in heaven upon earth and above the world whilst in it, neither sinking nor rising what ever happeneth, but alwaies floating and swimming above water, having no great thoughts unless gracious, nor great desires unless they be after-God.

Without complaint, because without want & though wanting yet possessing all things. Free & upward in all its thoughts because not surfeited with the cares of this life, nor infected with the love of the world, using the world but so as if he used it not, and at liberty in spirit, because not enslaved by a desire of seeking any measure, or degrees of worldly happiness, or pointing out the heights thereof, as its onely blessedness.

In an admirable frame to serve and praise the Lord, and to doe his will, being free from all fleshly incumbrances, ready to take wing for heaven, at all seasons, because his affections are not set upon things that are here below.

A very comely piece, and beautifull object, having no wrinkles nor deformities upon its soul, or conversation, but faire and cleare in both, renewing its
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age and strength, like the Eagle by its growth, and perfecting in this grace, so that none can charge it with the guilt and defilements of a worldly spirit; Content keeping the heart and life so spotless that no dirt will stick upon it.

And then also it is very profitable for others to imitate, as a Countellor to advise men what to be, that they may be serviceable to God, comfortable in themselves, profitable to others. A *Barnabas* to refresh the bowels of weary hearts by administering to them out of the rich treasure of his own sweet experiences of Gods presence in him: by the power of this grace: being every where, and in all things instructed, knowing the best and worst both of a wanting and of an abounding estate, calling all vanity but a heart fixed by this grace.

In whatsoever condition it be, such a soul is full of the Fathers will, being well pleased with what he appoints it to; such a soul, smells sweet, and is beautifull, though it be cloathed in Rags, and lye on a dunghill; nothing robs nor impoverishes it but God, and he is all it hath,
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and all it wants and desires to have, and having him, it wants nothing.

This grace like *Noahs* arke, carries the heart through all storms, temptations and crosses, and safely harbors it in the bosome of God. Men would be pillars and foundations on earth if posselt with this grace, they would be repairers of breaches, and restorers of paths for to dwell in; they would then designe to be good and profitable in a Commonwealth rather then rich and honorable; for Contentment settles the brain and the heart, and makes it wise and willing to do good; now where you see a heart seasoned with this grace, touch not such a one, for he is elect of God to be one of the nations Saviours by the counsel and power of righteousness abiding in him. men not contented but coveting, and men discontented, and not at peate in themselves, and with others are graceless, having dull brains and dead hearts, and void of the wisdom and will of God to the work of reformation; Contentment then is a fruit of the Spirit and mark of a Saint.

SECT.

SECT. 10.

9. **A** Christian is a very holy one: and I now say a holy one rather than a piece of holiness, because every grace is but a part of holiness, a member of that divine body, a spark of the divine nature, but holiness is all graces conjoyned in perfection; it is the compleat person of Christ, the express Image of God in a Christian.

Therefore oh men of this world beware of persecuting holiness! For in so doing you are the open and express enemies of God, as is afterwards shown.

Q. But I may here ask my self a question, *Why I should warn, much less expect that men of the world should take warning, repent and forsake this blasphemy viz. to persecute holiness; for of all things, I should not have mentioned holiness in a Christian for a mark of protection to men of the world, for they hate it with a perfect hatred; this is a thing that will rather kindle than kill envie against the Saints, and enflame wicked mens wrath rather than quench it; for the more like God, the more disliked*

disliked of men: If I mark out a man truly holy, I mark out a man that the worldly spirit makes the mark, and But of its bitterest indignation, scorn and cruelty; one thus refined by God is made fuel for the fire, by the ungodly; and therefore I may seem to do the world a curtesie, and the Saints an injury in this, to tell them where and what they are, and thus to mark them out.

A. By this true and clear distinction and discovery of holiness, and by this separating of the pretious from the vile I may be as the mouth of God, to convict and convince the worldly spirit; for by declaring thus positively who and what a holy man is, I show by the rule of contraries, and illustrate what a wicked man is and a blasphemmer.

He is one that hates and persecutes this divine Image: so that God may tear their hearts within them, in woundings of spirit by the sword of his Spirit, while they tear the bodies of Saints by blasphemous cruelty and torment; that they may be children of wrath & in the flames of a wounded spirit, whilst those whom they persecute remaine the children

dren of God in the flames of their cruelty, that while Christians suffer, their persecutors may not be at peace.

That wicked men may know and see themselves to be wicked men, the greatest sinners and deepest blasphemers, the bloodiest tyrants, the absolute enemies of God, and most unreasonable sort of men that the earth bears; thus to tread and and trample upon, vilifie, persecute and destroy the bodies of the Saints which are the elect vessels of God, that are so richly and incomparably fill'd with the blood of Christ, and divine nature of God, and that because they are so fill'd, so well fill'd, and for no other cause: if these sorts deserve not the name of wicked and ungodly men; who shall?

But as the Saints innocency shall be their ease and comfort in suffering, so likewise shall it be their tormentors torment: for Christs appearing in his Saints at such a time as this shall be so full of power, that he shall judge the world by it, and send them into utter darkness. 'Twill be better to be a sufferer at such a time, then a persecuter and more ease; nay then a spectator of their sufferings.

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The reflection of their innocency and purity, upon their enemies hearts shall so torment, that many shall with themselves in the sufferers rooms, they finding the fire of Gods wrath within to burne hotter than the materiall fire without, and according to that word they shall even call for Mountaines, and Rocks to fall on them, and to cover them from the wrath of the Lamb or the burning reflections of innocency.

Let blasphemers therefore know that while we tell them what a Holy one is, and warne them not to touch him with this intention of good towards them, that they may take warning and not heap up wrath to themselves, against the day of wrath, yet withall let them know that if this warning doe not take, it will prove a wofull aggravation of their guilt, for doing this evill to the Lord, and be a cleare testimony against them to their condemnation, if yet notwithstanding they shall goe on to blaspheme in persecuting the Lambs of Christ.

Secondly, I marke out the members of Christ, and his true Church by holiness notwithstanding the rage and enmity
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of the serpents seed against it, because I would hereby unmaske all sorts of hypocrits in their severall formes of Godliness, or vizard of titular holiness, clearly manifesting, that it is not parts the greatest nor exactest, nor performances the devoutest, nor a conversation the neatest or cleanliest, that make a man a holy man, but something more.

Holiness does not consist in praying and preaching and speaking, and professing, and living well according to the blind opinion of the devoutest sort of men, nor in a strict or nice observing of any writs, traditions, institutions or forms of devotion or profession of what way soever; not in observing of dayes, not in quaintnes of speech, not in singularity or affectedness of carriage & behaviour, not in a peculiarity of Judgment or opinion, not in blind conformity or carnall uniformity, neither in a precise singularity of any kind, nor in an abstinence from open prophanes so or in a strict obliging of ones selfe to devout performances; not in a living in and conforming to (with all strictness) publique faith and worship, nor private duties,

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nor a leaving of that, and betaking of our selves, to the purest literall institutions or precise practices of any of the sepe- rated wayes, that can in truth be called holiness.

Tis not to have a neat braine, refin'd in opinion, nor a neate tongue refin'd in language, or a neat carriage, or refin'd conversation in sobriety, chastity, and temperance, nor a great profession of the most holy repute among men, that is indeed and in truth holiness.

No, tis more and much more than all this, for all this put together is at the best, but the shine, the shadow the carkas, the shell the bare likeness, and that but in part to, of true holiness: this may be and commonly is without the vertue, the power, the life, the substance of true holiness, as you shall see afterwards in the definition: or more clearly at Christs spirituall appearrance in the truth, splendor, vertue and power of it. So that the reason why I call it the marke of Christs sheep-fold, is, as to judge blasphemers, to likewise to un- make hypocrites of the finest and neatest sort both of the oldett and newest fashion in Religion.

Thirdly

Thirdly, I mark out Saints by holiness, to blasphemers, To revive the testimony of God, and to prove that true holiness hath its testimony in its selfe and upon the hearts of all men, both good and bad, that good men may look upon the marke of this high calling in Christ, and pursue it, and that wicked men may discover their wickedness, in flying from it, rising up against it, and persecuting of it.

That, that word may be fulfilled, where it is said the Dragon and his followers fought against the Lambe and his followers, who are called, chosen, and faithful and who overcome by the blood of the Lambe, and the word of their testimony and that Christ at his coming in the Saints, may convince the world of sin, righteousness, and judgment, that so no flesh may be saved or justified in his sight, but that all the world may become guilty before God, so that this is one end to prove, that truth proves it selfe, as by Scripture, so *without* Scripture though not contrary to it: & that it proves it self without the testimony of the wisest, it making of those wise, inwhom it dwels

wanting none to patronize or countenance it, it being full of power to beget evidence upon all hearts, like the Sun, as discovering of all that was covered by darkness, and making of all other lights under it to be as if they were not, and so proving of it self to be the true light, the true grace, the very truth it self, not proving of it self as men prove it by a dead letter quoted, and by a darke understanding paraphrased, but a living voice of its owne, even the spirit of truth, bearing witness with our spirits.

And thus it is of good use to define true holiness, because it proving of it self doth thereby convince the world and lay open and unmaile the hypocrit, that so the name of God may be no longer counterfeited & dishonored by the gilded and glistering apperance of false profession which hath a long time rendred the way of God suspicious to the world, and to be void of all true vertue, and power, when indeed it is far otherwise, and so I am come to define true holines, what it is.

SECT.

SECT. XI.

True holiness then, is, as it is in God, or as it ought to be in men, an absolute perfection, in all the graces of the spirit before mentioned, without any the least want or defect, either in part or degree no grace wanting, nor no grace imperfect, but all graces, and all of every grace, in one body.

A holy man is a man made absolute in the love of God, which is love to all, love to enemies, love without end or measure, infinit, eternall.

He is full and absolute in humility, though the greatest in parts and gifts, in estate, in honour, and in all indowments, and enjoyments, yet not lifted up, but looking upon all as received, and not as deserved, and so improoving of all to His honour that gave all, and not at all to its owne: not despising but honouring the meanest of the Sons of God, looking upon mercy, as that only which makes the difference betweene him and the worst in hell, and living only to the praise of grace that hath saved him.

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He is also compleat in self-denyall, being not at all his owne, but altogether the Lords, and his peoples, in all that he hath is or can doe : his person, his purse, his parts, gifts, performances, aims endeavours and desires, even to his very thoughts: One out of himselfe, and devoted to the Lord.

He is compleat also in the wisdom of God, being wise in heart to counsell and advise in all cases, betweene God and man, or betweene man and man, declaring what is equal, just and good, his counsels tend to peace and satisfaction.

He is full of the mercies of God as ever he can hould, and fuller then he can hould, flowing and overflowing in all kind of releif to all kind of wants, and that to all sorts of creatures with all that ever he hath or can doe to the last drop or dust of his strength and ability.

He is of a meeke heart, being still and quiet in himself, and soft tender and gentle toward all men, even towards the worst of men, killing of their bitterness, with his sweetness, conquering of the most opposite, by silence and softness.

He is compleat in patience, patient in waiting

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waiting upon God and in suffering for God, both in bearing and forbearing, repining at no act of providence, nor change of estate, but quieting of himself in all as not at all disturbed or provoked, but being like unto an unmovable foundation.

He is compleat in contentment of mind, not coveting after things above his measure, nor repining at his own littleness, but resting fully satisfied in what he hath; and is as if he had all, sitting quiet in the midst of wants, as if he had abundance, not at all altering in himself though under great changes in condition and estate, his heart sweetly yeilding to all the apointments of providence.

And this is a holy man, or this is & was that or *the* holy one of God. One full of love humility, selfdenyal, mercy, patience, meekness, wisdom, contentment. He that is all these, is a Saint indeed, a Christian, a Sonne of God, his expresse Image. And so much as any man in the world hath of the graces in him, more or less, so much hath he of Gods Image upon him. And is made able by the spirit of life, to profess and hold forth the glorious name of God in truth, before all the
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powers in the world, none being able to withstand his testimony, or deface his Image.

He is graced by God for all occasions, conditions, and employments though never so high or low, or difficult; every where, at all seasons, and in every thing being able and apt to express the vertue and power of the Father. He dwelling in God, and God in him, by the spirit of grace, and it being now his life to speak and act out God in all his waies and words, his body and spirit natural being elected and consecrated by the spirit of God, to be an organ or instrument to express and shew forth his glory in wisdom, truth and righteousness.

He is one made fit for Gods purpose, according to his purpose. Gods purpose being to reprove, convince, condemne convert, renew, deliver, and redeeme; restore and save the world; and all this his purpose he accomplishes by his holy one, in his Saints, or by men made holy in all the graces of his spirit, which severall graces are as so many members of the body myttical of Christ, conjoyning and co-operating to effect, the Fathers purpose before mentioned. So

So that a holy man is the great engine of the Fathers wisdom and power, to bring to pass whatsoever he hath thought fit, so that when God hath fore-told or acted any noble or divine exploits in any age, he hath done it by holy men using them as his mouth or hand. So that for men of the earth to persecute and destroy holy men, men of God, it is as if they should take away the foundation of the world, the Saviour of it, and to obstruct Gods work by destroying the workmen: such workmen, the Nations want in their places of Councel and power, to repaire their breaches and to restore paths for them to dwell in, and if ever this nation be healed and bound up, savingly and soundly, (and not with such a healing as the Beast had of whom it is said, her *deadly wound was healed*) it must be performed by men of God, true holy men, whom the spirit of grace hath made wise, faithfull, and mighty, for this purpose, and such who are the Councel and hand of God in their advice and actings: for the want of such a spirit, we see what poore beggerly, imperfect, and broken worke men make of it, who act and
coun'ell

counsell only in their own wisdom and power.

So that this I lay down as one mark for all, clearly manifesting what a Christian is. He is a holy one that is One made perfect and compleat in all the graces of the Spirit of God, he is one that is indeed filld with God, and such a one is full of conviction, evidence, and power, upon the hearts of all men, and he is such a one so cleare and sound, that none can be mistaken in him, but must plainly see him to be an excellent peece and beautifull, a peece usefull and profitable a peece honorable and glorious, and a peece very pretious in the sight of God and tender as the apple of his eye.

SECT. 12.

II **B**Vt it will be demanded here:
Q. Does this land or world in the ages and generations afford a man so graced and fitted by God, and so according to his purpose for the good of al men as you speak of? If we knew such a man, we should not persecute him, and we may say we will not persecute such a one because

because we know not where to find him. 'Tis true there are many, in many and severall waies, that call themselves holy, having a kind of preciseness in the formalities of their worship and devotion, but to find a man compleat in all the graces of the Spirit of God, and so qualified as is before mentioned, is as hard as is to find the Philosopher's Stone: we may question whether there be so many such men, as there are Kingdoms or Nations in the world, nay as there are worlds: there was once one so perfect and his Name is *Jesus Christ*, he was the express Image of his Fathers glory, but never was there any since, that were such absolute pieces of holiness, and therefore the prohibition is needless.

A. We must needs acknowledg with sadness, the scantiness and scarcity of real holiness, and that there are many in the severall waies of profession, that are seemingly very holy, being finely adorned with an exact life, excellent parts and great seeming devotion, but a heart that is really and compleatly gracious is hardly to be found in an age or Country: yet notwithstanding, there are some sparks

sparks, drops, or grains of this divine Image that is scattered up and down, in some chosen peeces in the world, that are the true Reserves of the divine Nature, that are the seeds and plants of the Lords own planting, that are the sparks of this divine flame, that will sprout, kindle and revive in the day of the Lords power, and that will encrease *with the increase of God to a perfect man*, even to the fulness of Christ.

And though there be not all graces perfected in any one man, yet there are of all graces scattered up and down, like the seed of God: though there be but some wheat, yet it is not all tares, though graces be in the Saints, but as sparks or drops sprinckled, or like stars in the firmament in this dark age, yet must they be preserved: though they be not railed to be Sons of God, and elder bretheren as Christ was, and of a full growth yet there are younger brethren, Sons of God under-age in their severall measures of the Spirit, that are infants of the new birth in grace, who must not be used as *Herod*, used the little ones of his time and Country, put them all to death. No, that

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that were Antichristian cruelty indeed, to quench all the sparks of grace: though the Father do not make Saints to be of such a full growth and perfection, as to shine like the Sun; yet if there be but the light and life of a spark, it must not be put out, though there be but one dram, grain, or drop of the divine image to be found; yet it being true Gold or Pearl, for the kind, it must not be flung to the dunghil: Such are the first fruits, such are babes in Christ, and plants of the Lords own planting: Gods little ones, His little children, and must not be plucked up.

The Lord will take it very ill, that His nursery should be grubbed up by swine, or that the seed of His own grace newly sowne, should be rooted up: or that the blade, or bud of His vineyard that is newly sprung up, should be nipt, and bit off by the beast of prey; It were better for such as do it, that *a milstone were hanged about their necks* (let them be never so great) than that they should offend one of the least of these little ones.

Take notice of it, you powers of the earth that are set up, and ordained for
this

this end, to be a wall about the Lords vineyard, and to be their security from violence and cruelty, to be their praise and defence, (though for the most part you are the greatest offence to them) but you were appointed to Protect, encourage, cherish, and countenance such, and to be Shepherds over this little flock of the Lords little ones as *David* was, to go out and in before them.

Know this, O ye Kings and Rulers of the earth, that the Lord does mark out his sheep to you, whom he hath set up as shepherds over them, that you may know them, be careful of them, and tender over them as the apple of his eye, and not to touch these his *anointed ones*; but to be *nursing fathers* to them.

Know this, O ye Kings and Rulers of the Earth, that these are the richest Ornaments, and the stateliest Monuments in your Dominions, the rarest Jewels in your Crown; and for you to have so many real Christians in your Dominions, is as honorable as to have so many Crowns upon your head, entitling you to so many several Kingdoms.

Behold that King with honor, all ye Nations

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Nations of the World, and dread him all ye people of the Earth, who is the Keeper of the Lords Vineyard, a nursing Father to the Church, and a Protector to the Saints of God. *Be wise therefore O ye Kings of the Earth, and learned all ye Judges, and kiss the Saints and touch not his anointed; offend not His little ones, they are marked out unto you.*

If you had not known them, your sin had not been so great; but now there will be no cloak for your iniquity; for it must be pure envy, and absolute hatred of God, shining in the'e His Jewels, that must set you a work, and this will make your guilt unexpiable, and your sin to be of the deepest dy. And for you to devour the Lambs of God, it will prove you to be but wolves or beasts of prey, who shall have your portion in that everlasting *Tophet*.

Furthermore consider ye, that these are Plants of the Lords own planting, and you cannot pluck them up by the Root; you may nip and bruse, but not ruate and root up. To persecute Elect vessels, is but as if you should thrash a Wall-nut-tree, which thereby becomes the more fruit-

fruitful, or cast seed into the ground which thereby multiplies: some seeds do so multiply being sown, that there is a thousand for one. A spark of fire falling among combustible matter encreases to a flame that none can quench: so by seeking to suppress the Spirit of God, to bury and extinguish this seed of God, by breaking the hull or shell, namely the bodies of the Saints, in which it is Cabinated; you take the only course to propagate grace, and to bring forth God in men; for there hath been more begotten to the faith really by the sufferings of the Saints than by the preaching of the word. People have been forwarder to own Christ at the stake, or on the cross, then on the Throne or in a Pulpit; grace being like fire in a flint, the more you rub it or strike it, the more it sparkles and scatters abroad: so does God in a Saint, while you seek to burn him up in one vessel, he kindles and inflames himself in many. It is said of the *Sallamander*, that she lives in the fire: it may be truly said so of grace, that it thrives and multiplies in the flames most, as if that were its Element, or as if the cross and sufferings were its food and nourishment.

So that you that hate God, and do not love His appearance in His chosen ones, if you would do your selves a courtesie offer no discourtesie to the Saints; for while you seek to destroy them from among you, you encrease and multiply, them: whilst you kill one, you make many; you will make so many in time that you will not know what to do with them: you will be wearied to dispatch them.

A Generall would hardly enter the field against such an enemy that the more he kild, the more he encreased: that should have two of his owne men flye to the enemy, to take up the place of every one that is slaine. This hath been true at the martyrdome of Saints; one hath been burned and ten have been converted thereby to the truth. No, friends, our latter age in these parts hath bin more politique: they have found out a better way, for they have killed more professors and quenched their zeale more by smiles and preferments then others have formerly done by flames and torments.

Christians therefore had need to looke to their standing: and to take heede

lest they fall ; that as they be not frown'd and threatned out of the truth , so also that they be not fawn'd & flatter'd out of it , with the Courtship of the world , that they may be able to say with *Paul* triumphantly to the glory of grace : Who shall separate us from the love of God ? neither principalities , nor powers , neither heights , nor depths , nor any other thing &c.

S E C T. 13.

12. **N**OW although the Lord by his Spirit hath marked out , thus plainly, the Lambs and sheep of his flock and fould , yet doubtless there are and wilbe wolves and beasts of prey that wilbe seeking to devour them. Especially now in these last & worst dayes wherein the seed of the Serpent will rise up against the seed of the woman. Which brood of blasphemers I suspect will arise out of two sorts of men. 1. Open profanelings & especially the greatest sort of them. 2. Graceless professors, especially the strictest and precisest sort of them : the last of these we may and have cause to suspect as
much

much as any sort of men, that they will prove the bitterest enemies to the power of godliness. A professor of God in name having ever been a bitter enemy to the truth and power of godliness and therefore we are warned to avoid such and to withdraw from them: who are easily known, expressly marked out by the Spirit of God in the 2. Epistle. of Tim. 3. Chap. 2, 3, and 4. verses of which sort these last times are full.

Q. But it may be demanded, How a weak Christian may do to be secured from the various deceits that are among professors different in opinion and order now adays, being void of the power of godliness, weak hearts being caught up and ensnared by wily wits, to shelter themselves under some one forme or other cold and boldly affirmed by the professors thereof to be the only and true waye of God.

Now here is a word to such. 1. of Caution. 2. of Direction. 1. of Caution: That you doe not hastily beleeeve & take up any thing upon the credit of men, who wil be ready to say of their way what ever it be that Loe Christ is here, to gain a pro-
felye.

felyte. This Caution is given in the 23. of *Matth.* In that day many shall say, Lo he is here, and lo he is there: But beleeve them not.

And the reason is, for many false Christs shall arise, and false Prophets, and shall deceive many: now what are these false Christs &c. but a sort of gilded professors not golden ones, that hold forth Christ in letter, word, & form, but not in truth and power: such as practise formally what Christ ordered & instituted in that Season of his being here in his divine wisdom and liberty: but not in the spirit & power of the same Christ, being in what they do but as empty sounds and ghostly shadows: so that if such come and seeke for credit and trust, beleeve them not, but avoid them.

For it is not the bare practice of any institution or ordinance by any persons whatsoever, that makes it to be the way of Christ; though they be set down, in the written word, as expressly instituted and Commanded by Christ, but it is an entering upon and practising of things in the wisdom of God and in the life & power of the spirit of grace, that makes it indeed

to be the way of God. Therefore my advice is to such as are weake, that they would not be affected or taken with the purest formalities unlessse there be a power accompanying of them.

This Caution hath been of very good use upon many hearts in these wandring times, to divert them from waies of error and emptiness. Many of late have offered great indignity to the Lord of life by fathering upon him their empty & saplesse forms of devotion which hav at the last proved to be but *wells without water and clouds without rayne.*

I instance in no one forme of worship (among the many that are) more than another. But I cast a shreud & jealous eye upon those of what soever way, that plead for their way as essentiall to eternall life, and that have tongues sharpened to censure and judge dissenters, when the text saith, that *neither Circumcision availeth, nor uncircumcision, but the new Creature.*

2. Caution is, as not to behold Forms of worship with an admiring eye, so also not to look upon Persons with such an eye neither: not to beleieve in men, tho

they be men indeed & to purpose, though they be men accomplished with all the sweetest ornaments both of nature and grace, tho never so deep in learning full of all tongues acute-witted, eminent in all gifts and parts, in all Professions and performances; though as exact pieces every way as creatures can be; yet I say, let them not be a rule nor foundation to thy faith, but only God and his truth.

For a man may be all that a Man can be and yet not be a Christian, that is, one anointed with the Spirit of Grace. See to this purpose what *Paul* saith *1 Cor.* 13. 1. *Phil.* 3. 4, 5, 6. See a description there of a man like a saint, or rather like an angell, as perfect in the flesh, and as if made perfect in the spirit: a man whose naturall body is as if it weremade a spirituall body, yet, saith he there, all is nothing, yea worse then nothing but as dung and drosse, no, no, the learned it may & do err & blaspheme to, & the wisest are foolish and the most holy are uncleane, the most perfect are imperfect.

Therefore trust not to any man or men in the matters of God, but only to the God of truth and word of life that is able

to make you wise and to establish you. Thus suspending your beleefe in outward testimony, you shall in time find an establishment from God himselfe: God never made man to be a foundation for faith but his owne truth, which he begets in the heart, in power, and from thence breakes forth and manifesteth it selfe in power upon the hearts of others: for *our Gospell came not to you in word only, but also in power and in the spirit and in much assurance.*

It is not the bare quoting of so many Scriptures, but the experiencing of them in the spirit and power of God that is a ground for faith; therefore I say suspend crediting of all testimony but what is of God.

3 Be cautioned to avoid all waies and opinions as empty and unprofitable that doe not hold forth the grace of the Gospell in denyall of our selves and love to others, even to enemies. Selfe denyall and brotherly Love, there is no opinion or practice but is Antichristian that hath not its being and rise from these two principles: men may dispute and contend for the truth, but not in the truth, if the truth

of these two gracious principles be not in them and set them a worke. Therefore when any thing offers it self, see whether it be seasoned with Love and Selfe denyall: if it be, then embrace it.

S E C T. 14.

13 **I**N the second place take a word or two of advice to direct you to the marke you aime at.

1 Amidst al the forms and waies that men walk in and professe, pick and choose out such persons to be the object of your hearts love and lives imitation, whose hearts & spirits are well sapped & seasoned with the graces of the spirit of God before mentioned, whether they be Jews or Gentils, Barbarians Scythians bond or free let it be all one to thee if they be in Christ Jesus. Whether they be circumcised or uncircumcised, if the new creature be in them, then are they the houses of God and Temples of the Holy Ghost and the treasury of the wisdom and Knowledge of God.

For it is not parts, gifts, ordinances nor any other outward Priviledge or endowment

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ment that makes a Christian, but only grace: it is that alone that is the gold and waight of Profession. And without this, we maye have a name to live and yet be but dead Images, but meere forms of godlines and empty shaddows. All parts gifts and Priviledges whatsoever, that any man ever had they stand but for so many cyphers, unless the figure of grace be before them all. If you see a man shine in grace, take light by him & warmth from him, for he is the power of God.

2 If thou betake thy selfe to any way practice or action of any kind to glorify God in, be sure that the grace of God in thee put thee upon it, and act thee in it: for the reason why men doe so blast in their severall waies of profession and dye, it is because they were never mooved to it, nor acted in it by Grace; when the spirit of grace prompts and dictates a man to speak and doe, he is rich and waighy in all his words and actions: Like unto the honycomb or house of the Bee, that hath never a roome in it but it is filld with sweet and rich store. Hence it is that Christ saith, the words that I speake unto you, are spirit and life; that is they proceed

ceed from the spirit & life of grace in me and they tend to beget the spirit and life of grace in those that heare me.

And thus was He the wonderfull power of God in all his actions amongst all the sons of men, because they were all spirited by, and acted from, the grace of the Gospel: grace is of power to take to it self words & actions suitable to its owne purpose and meaning. It cloaths it self with words and actions beautifull, seasonable and significant to all persons, times, and occasions.

And hence it is that the Church is cald the pillar and ground of truth; and that Christians are freed from care and forecast, how to answer such as shall question them, tho the greatest upon earth: for by this spirit of grace, it is given them what to speake and say, as need and occasion require, they being continually under the dictates of that Spirit.

A Christian in whom and to whom Christ is made wisdom &c. does not want for counsell, direction, and power in all his undertakings, for he is guided by a divine instinct. I know no other nor better reason that can be given why
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all the literall institutions and practices of these times are so fruitless and barren, so empty and invalid, so wasting and perishing, but because the spirit and power of Gods grace in men, was not the ground and moving cause of their undertaking, or foundation of their work; but barely the dead letter of Scripture-record, obeyed from a spirit of bondage. They have acted in them as men under the Law and not as men under grace, and therefore it is that they have been so barren & fruitless in effecting the end and purpose of every institution, to beget and encrease grace, but the pride of life and those lusts of the flesh, as envie, hatred, malice, contention, discord, & uncharitableness hath so abounded among men in the nearest forme of profession or professors, whose experiences can best tell them, whether they have gained or lost in the inward man by Church membership; whether there have been a growth or a death of those spirituall excellencies among them.

As 1. unity of heart and judgment: or is there not rather difference in both? 2. serving of one another in Love; nay is there

there not rather every one seeking of his owne things &c. 3. bearing one with another in Love.

Is there not on the contrary, provoking and envying of one another; and aptnes to take & give offence rather than aptnes to forgive and cover one anothers weaknes. 4. friendly and healing exhortations, admonitions, and advice; and is there not rather backbiting, slandering & secret under-mining of one another.

And what ever good duty is performed one towards another, how void is it of spirit and life, of selfe denyall and brotherly Love, and with what flatnes of spirit, deadnes of heart and self respect is it done? how far are they from being bound up in the bundle of life, to make the goods and evils of each other their owne? how far from the unity of the spirit and band of perfection; not proving themselves to be Gods husbandry & vineyard, and to be planted in the house of the Lord, because no more flourishing in grace, union, and affection one towards another; frustrating in deed the very end of Christs coming and their holy Calling, which was to make them that were afar-off

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off in selfe-love and the waies of the flesh and of the world, to become neer one to another, and to be of one heart and one way. These sorts designing rather to be great and singular in Way and Opinion, then in grace and truth, contending rather to be thought the wisest then to be the best men, seek rather to excell in knowledge then in vertue.

Certainly if there were a people tho but two or three that were gathered together in Gods name, that is, in oneness of heart, & would as earnestly strive to hold forth the power and substance of grace as others do the shaddowes of it, they would then hold forth much of the vertue and power of God, & give out a cleare, evident and undeniable testimony of his presence among them.

But certainly he wilbe found to disown his owne Institutions, if practised but in forme and that He be not in the midst of them as their foundation, He will no more regard baptisme, breaking of bread, and prayer then he did the new moones and sabbaths of the Iewes which were of his own institution: so that hence we may Conclude,

That

That no action or performance hath any vertue or worth in it, unlesse grace and the spirit of God were the author of it. The worke that grace hath to doe in men, is to teach & enable them as organs and instruments, to hold forth its owne glory, and to spread it selfe abroad: and to this end, it takes to it selfe words and actions most seasonable and significant to expresse its owne meaning and assimilate it selfe by. And therefore it must needs be the ground of all ordinances and practices, as well as of all words & speeches: that only being sufficient to command and ordain what is fittest to expresse its owne mysticall and spirituall meaning.

Nor let any say, that we doe herein plead for will-worship or carnall inventions, when grace, which is the wisdom and power of God, is the founder: for what ever men set up by their owne power, tho the greatest in the world or the wisest on earth, it can have to it, or in it, but the bare testimony of man; and in it is to be found no more then mans power. But all the institutions of grace have in them al, mightily the vertue and power of God: all its words and actions
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being singular and eminently dexterous to declare with the greatest emphasis its owne meaning; an exceeding beauty and sweet comeliness with the glittering beams of Divine majesty, accompanying of it continually. So that still it holds reasonably and experimentally true, That *wisdom builds her owne house*, and makes her owne garment, and gives herselfe utterance, action, and expression in all her waies. And therefore O Christian, let wisdom be thy guide, and grace thy principle in all thy undertakings.

3 Thou shalt ever find this to be true both by the testimony of Scripture and experience, That a people that are stated in Gods owne order, and that stand by his own power, are free, one, and uniform in their hearts & practices, as guided by the spirit of grace: there is neither deadness of heart, nor difference in judgement, or affection amongst them. For they are all of one heart and of one way, being all taught and directed by one spirit, their hearts are open and free to all good performances, and they are burdened with nothing that they doe, but doe all as members of the same body one for another, not
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looking to see others goe before them in actions and services of love & kindnes, but rather every one laboring to be an example to the rest: they are not driven but drawn to actions of waight and worth, vertue and sweetnes, by the power of grace: not seeking to be greatest but best, not most honourable but most usefull, counting no action unworthy of their performance, that may tend to the good of their bretheren.

Whereas natural men professing grace act sparingly, heavily, carelessly, and uncheerfully in althings wherein themselves are not concerned, either in credit, profit or honour, being dead to doe good when their owne Good is not clearly bound up in the performance. Whereas grace prompts Christians so to speake and doe, as that all that is spoken and done hath a beauty and power in it, not only to profit, but also to win, overcome and worke beholders hearts, into a neerer union: Graces performances have such a sweetnes in them, that they are like the sunne, lightening and comforting of all that they shine upon: all its words and actions are ordinances of God, and have

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in them his blessed presence and power to convince, convert, to heale, comfort, and establish.

So that men need not so much to dispute what is the will and way of God, if they have in them the grace of God, for that is that which furnishes unto every good work.

The light that men generally walk by, is a borrowed light from the words and examples of others, but the light that the Saints walk by, is the light of the Sun of righteousness shining in their hearts, according to that of *Iohn*, *you need no other teaching but as that anointing teacheth, and that shall lead you into all truth.* If this were well considered, the strife of tongues among professors would cease, and then would they come to be all of one heart and one way, and having but one faith and one baptism, and one Lord Jesus Christ, divisions would soon cease; if souls were once knit together in the light and union of the Spirit, they would then soon all speak and mind the same things.

'Tis true, there is an uniformity that the world commands and crys up, but little of the unity of the Spirit in it, which

is the life of uniformity, and therefore you see that as their uniformity is carnal, so their meanes to bring men to it, is carnall, by threatning & sorely punishing of dissenters, which is that which causes and creates non-conformists in all ages to their uniform way and order, which proves, them to be as indeed they are, a Babell of confusion; creatures reasonably expecting to be drawn into Gods way by Gods love, and not by mans cruelty, conceiving that a whip, a pillory, a prison or a stake is such a courie as Christ never took to win Soules with. No, no Grace makes soules sweetly and cheerfully to bow both heart and knee to Christs scepter, the meanes being soft and the end blessed. There is not heard so much as the noyse of one hammer in building of such an house of God.

Grace also teaches men to choose a way that is pure and spotless; 'tis very cleanly in its walks: if the way of any sort of men be not pure, be sure it was never of graces institution or setting up; graces way is therefore cald the way of holiness: Christians in this way, are not foyle in their spirits, nor infected with envie, hatred

tred, malice, or discontent, or frowardness
 or the like, which are the fruits of the
 flesh: no, they are sanctified and purged
 from such like by the spirit of grace: so that
 this I advise thee to do, as to be put upon
 the practice of any thing by grace and not
 by self; so, if thou joyn in practice with
 any, let them be vessels of grace, sanctifi-
 ed, and made meet for such an union who
 are pure and sound in heart, and apt and
 free to all the will of God, acted with
 cheerfulness in all duties of Christianity
 and brotherly love; and further, who
 walk together with one sweet and blessed
 content and harmony, being one in all
 their thoughts words and actions, and
 manifesting of Gods real presence a-
 mongst them, & in such estate of commu-
 nion thou shalt find health, comfort,
 peace, joy, satisfaction and strengthening
 and that in great abundance, and thou
 shalt therefore flourish as a plant in the
 Lords house and encrease with all the
 encrease of God, and blessing of his own
 right hand.

SECT. XV.

14. **F**OR use: all this informs us where wisdom dwels or inhabits, namely in a house of her own building; as also by what laws she governs and is governed, namely by laws of her own making; she is both a light, rule, and protection to her self.

She speaks her own words, and does her own actions: she seases upon and possesses her self of the heart of a man, and then she puts into him words, and puts him upon works, waies, and walks of her own institution; she does not go to others for direction, but is a guide and a direction to all those in whom she dwels, and all the building that she reares either in word or action, stands upon seven polished pillars, they are both stable and beautiful; she is a reproof to all, but is justly upbraided by none, she does abundantly prove all that she does, to be an ordinance of God, by the vertue, power, evidence and testimony, that she hath upon every mans heart, she stops the mouth of devils in silence, or opens them in confession of her authority and power. She

She is well acquainted with the best season to speak and act in, that so she may be both beautifull and acceptable, she is experienced in all measures of Christians whether weake or strong, and allows every one to walk as he hath received, not putting great things upon the weak, nor small things upon those that are strong, but proportioning out her work to her Children according as they are able to bear, advising none to boast of things that are above her measure, nor to understand above that which is meet, but holily to behave themselves in that measure that they have attained to.

If she sees any to be really gracious and truly living stones, polished for building, she doth quickly and quietly, joyne them together in the unity of the Spirit and bond of peace and perfectnes, and there as members teaches them to be usefull to the body according to their gift and measure, and as brethren above all things to love one another, and to do one for another, and to beare one with another, and to seek to go beyond one another, in these things: that so hereby they may be as plants indeed in the Lords house far

and flourishing as those that eate and enjoy the fat things of the Lords house; being all of one heart and one way; and also to go forth in the practice of innocency and purity towards all men, and doing of such things as are honest, just, and good in their sights, not building up of souls so strictly to dwell in an house of old institutions, but building of a new one, either in words or actions, that may most fitly and emphatically serve to express and signifie its own meaning to that age, and those people in their severall measures, with whom she hath to do; still making of this good by the testimony of the Spirit, that her house is the house of God, and that her garments are the garments of righteousness. Thus seeking to propagate her self in the hearts of men, that they may be made able to go forth in all the waies of God, and grow up unto the measure of the stature of the fulness of Christ: and thus you see where wisdom dwells, even in a house of her own framing.

2. Hence also, all such as are really enclined to seek the Lord, may be warn'd in silence and retiredness to avoid such as are

are in word but not in power, that have only a name to live; that are lively at managing controversies, and at practising of formalities, but dead at any thing of the substance, wherein they must deny themselves and take up the cross; that are windy in opinion, empty in conversation, and that plead for singularity but practise sensuality with the world; that will not joyn with others in waies of worship nor acts of devotion, but yet will joyn heart and hand with them in waies of sin; that will be proud and covetous, malicious, envious, and every way as wicked and carnall in their spirits, as the worst: that will be one with the world in the Spirit and substance of ungodliness, though differing with them in the form of godliness or worship: that have in them the spirit of Antichrist under the profession & form of Christs own institutions and ordinances.

I have an aime here to cast Satan out of the house of God, and therefore I will speak of two evils, and but of two, that I judge to be the vitals of Antichrist, or that are the head and heart-veines of the Man of sin, which yet are familiar in the hearts of Saint-like, and Christian-professor

feffors, and by which if Satan can keep possession of any mans heart, he cares not of what way, religion, profession or practice he be, or what be his parts or gifts, his life or conversation,

SECT. XVI.

AND the first is pride, a heart lifted up in an high opinion of it selfe and a base opinion of others: when a man hath a great swelling heart, that vents it self in all that ever it speaks or does, & is therein it's owne admirer: and such a heart hath commonly these two properties, to envie all that are above it, and to despise all below it selfe, and it allows of no measure but its own. And from this Spirit, it is that that Beast doth so fill the world with blood, by engaging of Nations one against another in War, the quarrel being who shall be greatest and uppermost: and by martyrdom of the Saints, to keep them down, sending many Christians to the flames, because they will not prostrate their hearts and consciences to his will, and fall down and worship his Image; whereas Christianity allows of all measures, but Antichrist but of one. The

The Devil shakes all by the hand that do affect the chaire of preheminance, and so lord it over their brethren, let them be of what way they will. Christ doth expressly forbid it, Antichrist commands it and maintains it, 'tis one of his capital Characters: now let this be where it will, let it be in the Throne, or in the Church, in any Church, nationall, or congregational, he that exalts himself, is not set up by God: And who is he that exalts himself, but he that seeks himself and his own glory? Not that we deny honour to such as are worthy of it, and who are they but such as are set up by the Lord, but such as either in Church or State are exalted and honoured by the people, for the good that they have done to them and to the whole body, for seeking the general good and counting that their own and that seek not their own glory, but the glory of him that sent them, in seeking to heal, and save others; whose honour and dignity comes to them from the people for being theirs and not their own, and because he hath been unto them as the Blessing and Right hand of God.

As when a governor is righteousness and

& safety to a people, a people are honour and obedience to him, as their sovereign. Honour and preferment being right and good, when it is cast upon a person for his vertue, and goodness: And not when a person seeks it and is lifted up under it; a person truly honorable, is neither covetous of honour, nor proud of it; but is holy and humble in all conditions and advantages, wherefore it is grace alone in any condition or employment that makes a man eminent and honourable, but not proud and scornful: he does not exalt himself but is exalted by others, he does not assume rule and command, but it is put upon him, for his desert and worth in vertue and graces: and be he never so high in place, gifts and vertue, yet none lower in opinion of himself, thereby causing other men to praise him and not he himself, and so magnifie, honour, and exalt him, and not he himself.

Whereas a proud man is his own praiser, his own honourer, and his own end; and therefore in the pride of his heart, will he make others to bow the knee to him, and submit and stoop under him, to observe his will and word as a law whether it be right or wrong.

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And from this Spirit of pride it is, that there is so much tyranny, cruelty, & oppression, executed and exercised in the world; so much contention, and divisions; so much envy and hatred, in the Church or Churches; every man every where seeking to set himself up, either in power and authority, or in judgment and opinion by his gifts and parts, labouring to be counted som-body. All which must be taken away by the apperance of Christ in his Saints in true and real vertue and grace, by being eminent in grace and gifts, and as eminent in humility withall, whereby it will evidently appeare that they are true and not counterfet in all that they are and doe: for humility sanctifies the highest estate, the best performances, and the greatest gifts: but pride putrefies them all, & therefore the Devil if he can make the heart of a man proud, he cares not what his profession, gifts or conversation be, may the more eminent in all these, the better for his turn: for the greatest profession, the most refined conversation, the most excellent gifts in prayer, preachings, &c. the lovliest act of charity, &c. they are all blowne up and blatted by the spirit of pride. For

For Antichrist sits in the temple of God, (that is acting creatures in all religious shews) shewing himself that he is God, that is advancing and cherishing the god and spirit of this world, under all, and nothing at all else but this carnall Image, not a dram of the divine Image appears in him. He appropriates to himself the glory of his performances, and worship, and admires himselfe in them. And therefore in the text we find that Antichrist is marked out by his greatnes, *Babylon the great, that exalts her self, that sits as a Queene, that makes her nest in the stars and that hath all the Nations under her feet.*

So that pride and greatnes of heart is a plain mark of Antichrist. A proud man may act the part of a Saint, but it is with the heart of the Devil: for the Devil cares not what a man does, so he be but great and bigg in the doing of it, that is, in his apprehension; let him be what he will in judgment or practice, if he be but of a proud heart, he is a limb of Antichrist, and one whose sacrifices the Lord hates: and this is one way that the myltery of iniquity keeps possession, one of his strong holds euen high Imaginations: which Spirit of

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pride is conversant among all sorts, to the kindling and enflaming of mens hearts, one against another, in envie, hatred and malice: all which must be cast out before *Babylon* the great will fall to the ground, and it must be done no other way than by the lively appearing of Christ in his Saints, in the Spirit and power of humility. That grace only, in the powerfull practice of it, will wound Antichrist in the head of his Lordship and Dominion.

This proud spirit was commanded down by Christ among the disciples, where it began to spring & blossom: saith he, *The lords of the Gentiles, &c. carry dominion over their brethren, but it shall not be so among you, &c.* there he nipt it in the budding, and by the same Spirit it was that *Diotrephes* affected the preheminance, which is witnessed against: he that will be the chiefe among you, let him be your servant; and if any man be puffed up I will know, saith Paul, *not only the speech of such a one, but the power,* for grace teaches no such thing. So that if Saints in any way, standing, or practice will know and ruine Antichrist they shall know him by his pride, and they shall ruine him by the powerfull

powerfull practice of humility, not admiring of mens greatness either in place or parts, but honoring and cherishing of grace and truth in the smallest and meanest apparance.

S E C T. 17.

THe second capitale vil, essential to the life and being of Antichrist in all mens hearts, and which is as his heart and life, is covetousness, which is therefore fitly termed the root of all evill; Antichrist is cal'd the man of sin and mother of all abomination, and this is the roote and heart of him. We struck at him last in his head of pride, and now we will do what we can to wound him at his heart of covetousness. This is one of the strongest lincks of the chaine of darkness, by which souls in all sorts of professions are enthralled.

If Christ had been covetous, the Devill had soon caught him with his baite of riches, *All these will I give thee, &c.* as much as to say, ile try thee and that to the purpose whether I have any part in thee or not, and if this will not do, then am I

to seek what to do, though I be he that am full of all subtilty to deceive, and this is his baite in all nations, and professions, by which he catches and allures souls to his obedience: this is his bait in Church & state by which he stops mens mouths, and over comes and ensnares their hearts, when nothing else will do, when imprisonment, bannishment, whipping, and burning will not do, then a great living and great preferment does the deed. His name is lyes and blaspemy.

And by this it is that he makes men seemingly holy men, that have shined in in the profession of truth and holiness, to deny the truth and to persecute it, as the Scribes and Pharises did, who were covetous; they derided at Christ when he spake, and they sought to take away his life.

From this bitter root hath sprung all the blood and cruelty, all the deceit and hypocrisie under the Sun. Men by a worldly and covetous Spirit, greedy of gaine and greatness, being put upon it by the motions of this lust, to pluck out one anothers hearts: Kings and Powers of the earth in this cause of the beast sacrificing
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of the lives and blood of their people, over whom they are set, as Sovereign protectors, and that by numberless numbers and all to make themselves greater and richer: and people deceiving and seeking to goe beyond one another and dissembling at an high rate, one with another, Church men dissembling and counterfeiting the doctrine and practices of the Lord Jesus, to get mony, and making merchandize of the word of God, and Souls of their people; for this end, calling what is set up by and among themselves in doctrine and worship orthodox, decent and orderly, though it have neither word for it, nor power of God in it to warrant it, and calling all dissenters Heterodox, erroneous; Schismaticall, Hereticall; and that meerly for this end, to keep up their trade who make a God of their bellies and mind earthly things, and no other thing under all their religious shews and saplesse Ceremonies.

Shall we descend lower into our gathered Churches, that have more Scripture and seeming warrant for their practice then the general sort of worshippers have, and you shall find our Churches e-

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very where and in all sorts of waies to be made up of earthly Saints, loving angels of gold as has been wittily observed, and therefore enjoying but sapless ordinances & dead fellowship, having rather a name to live, then indeed to live, pleading and contending earnestly for dead formalities and empty shaddowes, not regarding nor experiencing the more spirituall sayings of the Spirit of Christ: how that they should not love the world, for if they did, the love of the Father was not in them, neither could they seeke the good of one another so long as every one sought his own things, not at all minding the victory of true and reall faith, which is to overcome the world and to cast that great Idoll out of their hearts that so they may not commit spirituall idolatry by covetousness, while they so much cry it down in traditionall forms of worship, what ever Church such may be members of, yet Christ disowns them from membership or partnership in him, saying whosoever loves the world, &c. And that these two cannot stand together, but that it is an ungodly property to count gaine godliness.

For a man may be a member of the most reformed Church, and yet an enemy to Christ, if he be covetously affected to the world: such dead plants are not of the Lords planting, who are free of their prayers and Sermons, but not of their hearts and purses; so long as words will serve, they will not be sparing, but are very scanty and narrow at doing and sowing where there is no harvest to be expected: such are justly taxed for freely preaching of free-grace, but not being free to practise it; for professing of the truth beyond others, but falling short of others in the lively obedience of it.

They may well urge the letter of that promise that God would be in the midst of them as 2 or 3 gathered together in his name; so long as this devill of covetousness keeps possession of their hearts. They shall never know the vertue, power, and sweetness of that promise: let such Saints know that they have a very earthly savour, and that their birth is but from beneath, and that they had better leave off the profession of truth then retaine it with the love of the world, to leave off calling of Christ their head, unless they could

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could heare his counsell who saith, *That whosoever hath this worlds goods, and seeth his brother in need, how dwelleth the love of God in such a one?*

Now by all this we may see how comprehensive Antichrist is in his power, he comprehends all sorts of professions, judgments, opinions, waies or practices whatsoever, both of Jews and Gentiles to be under his marke in their hand and forehead, and to maintaine and defend him in the very vitalls of his greatness, so long as they are either proud or covetous.

SECT. VIII

17 **Q** *But it may be demanded, who it is that writes or speaks thus, and that thus finds fault with all sorts? is he a man that is blameless, that he is so ready to blame others, or if he be not so, why does he then find fault? the reproover should be himself a man above reproofe, and spotless.*

A. He that writes, is so far from professing perfection, that he rancks himself among no other then publicans and sinners, because he would not be a dishonour to the Gospel by false and counterfeited profession.

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Secondly, In that he speaks he is as much a reproof to himself as to any, the word he speaks here, not being his owne but the Lords, as by its testimonies and manifestation, upon the heart & conscienc it witnesseth.

Thirdly, and let not the reader so much look upon the person that speaks as the word spoken: for this treasure though it be handed out to you by an earthen vessel, yet it does not, I am sure, at all favour of it, despise not the gift of God because it is dispenced to you by a sinfull man: you will receive a gift or pardon from a King, though it come by the hand of a begger.

Fourthly, when Israell becomes blind and dumb, and deafe, to behold and reprove her own wickedness, God makes the stones to cry, and a voice out of the world to be heard, to tell *Israel* of her sin, &c.

5 If God please to put of his spirit into any one, and his word into their mouth, to charge such as call themselves his only ones and are otherwise; who can withstand him? if the time be come that the sinners in *Sion* must be discovered

discovered and that *fearfulness must surprize all hypocrites* and that God hath a controversy with *Sion* to purge her: and to cast Satan out of the house of God, to whip buyers. & sellers out of the temple, that so the name of Christ may be no longer blasphemed by graceless and hypocriticall professors, who draw neere to God with their lips when their hearts are far from him: I say if he do by any one speak a word against such as these, who can except against it, if it be his word that be spoken being the sealed testimony of God upon all hearts?

But sixthly, there are two things that have moved me to utter my self in this case and manner.

1. The miserable decay of Christiznity, religion lying altogether in word and without any power, men being in their severall waies nothing else but a bare forme of godliness, to see the depths of Satan in exquisite subtilty, beyond parallel, that he can ad men spirited with no other spirit then that of this world, with such dexterity and seeming gallantry in the things of God, as if their form could not be without the power, when indeed they

they are at the best but a sapless picture of Christianity, this in the first place moves me, to say that the spirit and power of Christ is not with such generality as are under the form of obedience.

And secondly because I have a longing desire to see all profession and performance foundationed and bottomed upon grace and truth, rather then proud and singular opinion of mens own righteousness, and that Christians may walk and practise from a principle of life begotten in them, rather then by tradition, or example: that men may have Christs spirit of wisdom and power to guide and enable them to profess and practise his will, and not to undertake his profession and practice, in their own wisdom and strength, which because there is no more in it, they are not accompanied with the blessing of his presence to heale and save souls, to win and overcome hearts, when the spirit of God puts men upon action and duty, even as the sap in the tree causes it to leafe, and blossom, and bring forth fruit, that is good for nourishment: even so when the works of a man doe proceed from the spirit of God as the life and sap of

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and die in their profession of truth, first to
fall into a way, and then to fall out in that
way, and then at the last to fall off from
it: to blossom and die before they can
bring forth any saving, healing, and nou-
rishing fruits.

The man of sinne will never lose his
power, in the world, untill he be disposs-
est of mens hearts in pride and covetous-
ness: which as I told you are the head
veines or vitals of the Antichristian life:
and untill Christ take possession of hearts
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waies of dead formalities, while their hearts hath retain'd and hugg'd within them these sins of darknes, this paire of unclean and abominable lusts. And there is no reformation to be expected untill by the spirit of reformation the spirituall wickednesses, be cast out of the hearts of men, and that Christ be there enthroned in the power of the new man.

Therefore let all such as do expect deliverance from the bondage of corruption either in Church or State, lay aside their hopes in men, whilst they see them to contend for no other kingdom than that of this world, to be the greatest and richest therein, to be highest in power and fullest in purse; but rather let them wait patiently for the appearance of the sun of righteousness, who when he comes in the spirit of reformation and righteousness, will be healing to the nations, and deliver the creation from bondage, of whose coming I shall say something in my following lines, from these words, *know you not that the Saints shall judge the world.*

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PART. II.

*Know you not that the Saints shall
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S E C T. I.

ALL men that profess Christ hold it in opinion, that Christ will come to the judgment of the world, the Scriptures being numerous in their testimony to this point: But there are two things in it, that men are generally ignorant of, 1 of the time when: 2 The manner how. Of the first, as men are so they are to be, ignorant of the time of his coming, it being a thing that is sealed up in the Fathers bosome: But for the second, the manner how he will come, or what will be the nature of his appearing, this mystery or secret is reveal'd to all such as have in them the mind of Christ, and are renewed in their knowledg. And of this mystery of the Gospel, something is here to be declared as followeth.

I might in the first place properly to declare ~~against the common and carnall~~ sense of Christs comming, as the fleshly understanding makes it out, but I shall rather choose to be positive then negative, knowing that the substance being declared, it will cause all shaddows to fly away and vanish.

To speak of his coming then first in general terms.

It will be a comming in or after the spirit, a spiritual coming: that is, the spirit of grace and truth in its vertue and power shall seaze upon and possels it self of the spirits and hearts of all Saints; or, the very same spirit that was in Christ and that enabled him to speake, act, and doe so divinely, purely, and gloriously here in the world, shall, by the power of the eternall God, be propagated in the hearts of all his people and enable them to doe even as he did, actions of worth and wonder.

And in this sense do I take it, where it is said, *That the Lord cometh with thousands of his Saints, to give judgment against al men & to rebuke all the ungodly amongst them of all*
their

*wicked deeds, which they have ungod-
ly committed, &c.* So that one Spirit of
Christ in truth and power, spreading it
self abroad in all the Saints, and thus ap-
pearing in them in holiness and righte-
ousness, as the divine nature of God;
shall there even in them, as his tribunal
Court, fulfill what is above exprest, even
fit to judg the world for all its wickednes.

God hath once already appeared in the
Son and Image of his own holy and di-
vine nature, in an humane body; and in
that first appearance of his, he was both
judgment and condemnation to the
world, which caused that Diabollicall spi-
rit of this world, in the swine, to say *Art
thou come to torment us before the time; we
know thee who thou art.* Now this first
comming of Christ was but a dispensati-
on, or hint to the world which disap-
peared again: and so it was before the
time of his generall day, yet was that lit-
tle and short day of his appearance glori-
ous and powerfull, affecting great terror
and astonishment in the worldly spirit:
But now in this his second appearing,
which is call'd the great day of the Lord,
it being that day wherein he propagates
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and congregates or musters up all the virtues and powers of his spirit, in all the Saints, in this day he will be both obvious to all men, for every eye shall see him; and ominous to all carnall hearts, for they shall fall under him and fail before him, he shall be so glorious in his Saints and so admired in all them that beleive, he shall cause all the tribes of the earth to mourne, &c. So that as the Fathers glory in this first and small day was made manifest in one Son, as the first fruits; so shall it be in this second and great day, much more manifested in many sons of God, even in the generall assembly and Church of the first borne, and of just men made perfect, in the measure of the stature of the fulness of Christ, fill'd with the same spirit and power that was in Christ, and as it was in Christ, without measure, being fully powred out: this will be the great day of the Lord indeed, when his light and glory shall shine in so many sons of righteousness (who are call'd the Children of light and of the day) as eminently, and as fully, as it did in that one person of Christ: and blessed with a Crown of eternall glory shall all those be, that love and long for this, and thus

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thus his appearing. And thus you have in generall terms opened unto you the nature of Christs coming, which kind of appearing if it appeare to your hearts to be a truth, then it needs no other proof, but if it appeare not so to be, notwithstanding thousand Scripture-testimonies, you will still be left to your own and old thoughts and apprehensions of Christs appearing.

But if this be a truth to you, and of any power and evidence upon your heart, then does it informe you: That as all old things are passed away, so likewise this old and carnall apprehension of Christs comming is passed away, and that you are renewed in the knowledg of this truth, as tis in Jesus; namely, that Christs second comming or appearing will be in the spirit, in his Saints; or, in the new man or new creature. And as you have seen him go away, even so now shall you see him come againe.

He has a long time been gon from us and absent in the new creature; and since that, the whole world hath lain in wickedness, he was transfigured and taken out of the worlds sight in the hidden

den mysteries of his grace; but as we have seen him go, so shall wee see him come againe in the new nature, in his Saints, and revealing of mysteries and hidden secrets, that have been sealed up ever since the world began: and all hearts shall be opened and the spirit of the Lord shall search them, and every mans works shall be tried of what sort it is.

And now you may be able to say with *Paul*, that though I have known Christ after the flesh, yet hence forth will I know him no more, but altogether after the spirit in the new man. I care not now to go on pilgrimage to Palestina, there to behold the place of his birth death and Buriall; but rather I seek to know him in the power of his resurrection, the fellowship of his sufferings and to be made conformable to his death; not now so much to worship him at Jerusalem, as to worship him in spirit and truth so that now I am made to enter into the inward court that is within the vail even the holy of holies, and no longer to dwell in the outward court or temple of his presence, in a worldly sanctuary and carnall ordinances, but in that temple
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that is not made with hands, but is eternall in the heavens. I now measure all things after the spirit, which is the measure of the sanctuary of God, and not after the line or letter of carnall apprehension, and this benefit you have received by this spirituall knowledg of Christs coming.

But secondly, or more particularly; Christs second coming or his next appearing is this; it is propagating of all the graces of his spirit; or members of his spirituall or mysticall body, in the Saints: his appearing in them, not as any one member or branch of righteousness, but as a compleat and perfect body and tree of righteousness, filling of every faculty of soul with, and acting of every member of, the body by his grace, or graces of all sorts and degrees, possessing the man in all parts and acting of him in all performances with a great deal of glory and power, manifesting clearly a divine presence to be in, and to abide with, the Soul continually, making the heart of a Saint to be sweet and pleasant in its self, and also to smell sweet, and savour of life to all beholders, proving evidently, that
God

word is there of a truth, convincing the world of sin, righteousness, and judgment.

So that now every Saint is a beam of glory, a sun of righteousness, and the express Image of the Fathers glory, being *advanced* to the high calling of God in Christ Jesus, so that as the Father said at Christs first appearing *this is my beloved Son in whom I am well pleased*, so now, these are my beloved Sons in whom I am well pleased, He having now begotten them as so many Sons after his own Image by the word of life and by sheading abroad of the spirit of sonship in their hearts, to be a light to them; and to be life in them, and causing of them by actions and ministrations to be both life and light to others; and that by declaring and acting the love, mercy, kindness, patience, meekness, &c of God, and all others his graces: hereby becoming both Judges and Saviours to the sinfull world, healing the wounded part thereof, and wounding of the whole and insensible part, condemning the wickedness of the world by the holines & righteousness of Christ appearing in them, and being to the world in all their words and actions a law of reproof, conviction, death

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death and condemnation.

And all this shall be when the Lord cometh with ten thousand of his Saints to execute judgment upon all and to convince all that are ungodly of all their ungodly deeds, &c. This conviction shall be, not by the power of the sword, but by the power of the Spirit of Christ spread abroad in the Saints; in whom he shall sit as his Throne and tribunal, to judge the world. Now there are some speciall things wherein the world shall be judged by the Spirit of Christ, at that great day of his appearing.

SECT. 2.

1 **F**irst in their light or knowledg shall they be judged, and that by his bright and shining appearance in the Saints: that light which the world sees by, being but as the light of a candle, but that light that the Saints see by, shall be as the light of the Sun, which when it arites in them, shall darken and confound all the light of carnall hearts. The light of the wicked is only a light of doctrine, and tradition, a light of judgment and opini-
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on, but the light of the Saints shall be a light of faith and experience, a light of life and assurance.

The light of the world, is a light, or knowledg that is gotten by study, and grounded only upon the outward testimony of the letter, disguised and corrupted with the false contructions of carnall braines, but the light of the Saints shall be a light infused, and begotten by the spirit of truth, opening and witnessing the same to the heart, with the riches of full assurance, of understanding, being pure, cleare, and powerfull, to undeceive and conquer the captivated hearts, and understanding of men, and to expell all those foggs and mists of error, that have been raised to darken, and blind-fold mens minds withall.

The light of the world hath been a knowledg by guess, a knowledg in forme collected and concluded from the records of the spirit of truth (by the Scriptures) by wise and carnall heads, who know nothing of the spirits minds, by experience, but only guess at it by words, and the interpretation of tongues and languages.

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light of certainty, a knowledg in power and experience, opening the mysterious meaning of the Scriptures, having its originall light from the spirit of truth, being witnessed to, by the Scriptures, and begetting evidence upon the hearts of all men.

The worlds knowledg is a dead, heartles formall and meerly notionall knowledg, consisting of so many heads, points, or members, as make up a seeming body of understanding, commended to and generally received by al, as the Apostolick faith and not being of any transforming, quickning, or renewing power, but meerly traditionall. But the knowledg of Christ in the Saints shall be a lively, cordiall, powerfull and internall; consisting in principles of spirituall life and truth as tis in Jesus, transforming and renewing of hearts; all its manifestations, and minittrations, proceeding from the life of the spirit of grace.

The knowledg of the world at the most and best, does but civilize, restraine formalize, and hypocryze the hearts, but that of Christs, in Saints shall sanctifie, renew, spiritualize; and realize the heart.

The worlds light in its greatest perspicuity and clearness does but fill the Soul with doubts, intricacies, scruples, divided apprehensions, and interfearing thoughts &c. there being no harmony nor oneness in their best composed body of Faith, to a serious and searching tender heart : but the light of Saints shall be full of satisfaction and assurance, resolution and clearness of harmony and oneness, leaving of the heart better alwaies then it found it, and richer in the full assurance of understanding.

The first hath blazed the head, but not renewed the heart, but this last shall fill the heart with grace and power to do whatsoever is given into it, to understand: Now when the Son of God shall thus powerfully appeare, and shine forth in his Saints in these transcendent beams of saving light, what a Judgment will this be, to this wise and knowing world in their intellectuall part? nay how does, but the glimerings and dawning of this day already, fill their hearts with envie and their tongues with invectives? what will then become of the wise Scribe and great Disputer of this world, when God shall thus

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thus confound their wisdom and turn it in
to foolishness? when wits the acuteſt, and
tongues the moſt eloquent, ſhall be at a
ſtand, as not being able to unfold the
ſpirits meaning.

When thoſe that have been ſet up for
pillers of truth, famous for doctrine and
knowledg, and have been had in great re-
verence as the Rabbies of the times ſhall
be laid aſide as blind and not diſcerning
the Lords body, and as knowing nothing
as they ought to know : when thoſe that
have counted themſelves, and that have
been counted, the great lights of their age,
ſhall diſappeare as the Stars do at the Suns
riſing and be glad to receive light from
others, and that *Nicodemus*-like ſhall
heare and not underſtand; and ſee, and not
perceive, not being able to apprehend the
things of God, becauſe ſpiritually under-
ſtood, it not being given to them to un-
derſtand the myſteries of the kingdom of
heaven, when *night ſhall be unto them in
ſtead of a viſion and darkneſs for a divinati-
on*, and ſhall find no anſwer from God in
any thing that they do or ſpeak : when a
child of 12 yeares old ſhall ſit in the miſt
of the great Doctors & ſtop their mouths

his being opened in the wisdom of God. In so much that they shall say and admire, How should it thus be! Is not this the carpenters Son, one basely bred, who hath not learned letters nor been disciplind in our Schooles?

These men shall then know what it meanes, where it saith that truth *shall spring out of the earth, and righteousness shall come down from heaven, &c.* and that God will speak his own praise, *out of the mouths of babes, &c.* and ordaine foolish things to confound wise, &c. this is then one great plague that shall be upon the world at Christs appearing in the Saints; their Sun shall be darkened, &c. their eyes shall be darkened, so that they shall not be able to see nor understand, they shall groap up and down, and stumble at noone day, darknes shall cover them, and all the deceipts wherewith they have deceived, shall be laid open, and shame, and confusion of face shall be their portion for ever. And this is the second dreadfull effect of Christs appearing: the worlds light shall be darkened, and this is that Viall powred out upon the Sun.

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SECT. 3.

2 **C**Hrist at his appearing in his Saints shall judg the world for their works: all that men of the world shall do, shall come under judgment in that great day of the Lord, as well the best as the worst of their actions, as well their righteousness as their wickedness; nothing shall be able to escape the sentence of that day; as well their prayers, and almes, as their swearings and blasphemies, as well their holy as their profane part, as well rotten righteousness as open wickedness, as well the hypocrite as the profanely, as well the proud and meritorious precisizing as the damned and open profanely, as well he that pretends to reformation, as he that hates it; as well he that is greatly gifted, gallantly performed and precisely lived, as he that is ignorant; negligent, and profane.

No flesh shall be able to glory in his presence, when he doth appeare in his glory in the Saints, so admired shall he be in all them that beleive, not a word nor an action of the best or greatest kind for mat-

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ter, not a prayer nor a teare, not a sigh nor a groane of a graceless heart that shall escape the fire, let the work be what it will be, it will not be accepted but rejected as reprobate stuff: and the reason of all this is because Christ is not in them, the foundation of their works, their actions do not spring from him as the root.

They are not trees of the Lords planting and so must be plucked up. The second *Adam*, who is a quickening spirit, is not the originall, the life, and motion of their performances. Christ is not their principle to actions and therefore they are nothing: nothing being able to prove it self in this great day of the Lord, but what is performed in, and incensed with, the sweet spirit of the Lord Jesus, but what is offered up in him being in us. All Christles works and actions, though they be such as he himself commanded, and instituted, yet shall they perish if he be not the heart & life, the root & foundation of them. Tis He alone in any work that makes the work sound and acceptable, you shall see many men (in that day) that have had a name yea a great name, in the world for their knowledg, gifts, and holiness, that shall

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shall be ashamed to own the best of that which they have said or done, though formally it be the very words and works of Christ that they have spoke and done, yet because they were not done in Christ or that he was not in them their life, to speak and act by, they shall suffer loss and endure censure.

The Saints speaking and acting in that day in the vertue and power of Christ shall condemne the very same words and actions that are spoke and done by others which they themselves did: and why? because Christ who is the way the truth and the life, the iustification is wanting in the one and present in the other; every word and action that Christ himself does not do in men, being dead and unprofitable, a meere shadow and carcase, and without spirit and life. The words that I speake, saith he, are spirit and life, that is, they are words that have their originall ground from the spirit and life of God in me, that proceed from the anointing, and so are efficacious to beget and quicken life in others, but the words and actions of the world being void of the spirit and life of Christ savour very ill, as being but from the flesh.

Christ

Christ therefore at his appearing in the Saints, shall judg the world in all their works of what sort soever, because he himself is not in them as their foundation, justification, and righteousness, and his judgment shall not be by the seeming of the eye or hearing of the eare, that is, according to forme or expression, but righteous, judgment, that is, he shall judg of things in their bottom or principle in the hearts of men, and that is the first of the three things, wherein the world shal be judged concerning their works

1 In their originall or bottom.

2 In their matter or forme.

3 In their end or purpose.

1. In their originall, bottom, cause, root or foundation, they being but their owne cause in what they do, and fetching life to their actions from themselves, and not from Christ, and from their own will and thoughts: they act and walk by a rule and patterne of Christ and Saints, but it is themselves that puts them upon acting and doing, actions spring from the will of man and not from the will of God in them. They do from the constraint of feare or self love, compelling themselves
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to do for feare of being undon, or in hope to be made by doing, and not finding of it naturall to go forth in spirituall employment.

Whereas Saints will judg them in that day by being found to do all in the will, spirit, and power of God freely, delightfully, well pleasedly, without any reluctancy deadnes or dulness, but with a fresh free and quickened spirit, finding actions of grace and righteousness to be a reward in themselves, and therefore holding-out in whatsoever they do or undertake: when others shall fall back and give out for want of spirit and courage, and shall dye in performances, and so proving before all, that eternall life acted the one and no other then the spirit of this world acted the other, the Saints being great and eternall in their emp'oyments and the worldly or carnall spirit but little and short or momentary.

2 The Saints shall judg the worlds works in their matter or form, and that for their unsoundness and littleness, the best works of the best men of the world shall prove to be like fruit whose goodnes consisteth only in colour & shine, being
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all rotten & hollow underneath: worldly righteousness shall prove to be but glistering wickedness, meere shaddowes and shewes, dead pictures, whereas the works of the Saints shall be as well sound as beautifull, good as bigg, as well coard as coloured, having as much heart and spirit in them as forme and appearance. And for the bigness and greatnels of their works, the world shall growe little and small and petty in its performances for God, it shall labour much in building its own house, and let the Lords house lye void: men shall be lovers of themselves, and that principle will cause them to do but little for God, you shall see them every season to bring forth lesser fruits for number and bigness, as having no sap of grace in them, but you shall see the Saints do many and great things, works noble and numberless, to the admiration and astonishment, to the confusion and condemnation of the flesh.

For they shall like young trees encrease their sap and growth, being of the Lords planting, they shall judge the works of the worldly spirit by their works excellency in greatness and goodness, theirs shall be bigger

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bigger and better. And thus much of this second sentence of Christ against works, in his day of judgment and appearing.

3. A third sentence that Christ at his appearing shall pass upon the world shall be this. He shall judge all the worships and devotions of the world, to be lyes, Idolatry and emptiness, let them be of what sort they will, as there be many forms and fashions of worship and devotion in the world, according to the severall wils and opinions of men.

All which may be rancked into two sorts, or put under two heads, Jewish-worship, and Gentile worship: by Jewish worship, I meane all such orders and ordinances in worship as take their warrant and testimony from the letter of Scripture only, and are more or less precisely regulated according to the text as their ground and foundation: I shall name none. 2 By Gentile-worship, I meane al such as are regulated in their order and ordinances and doctrines of faith and worship, by the judgments determinations and impositions of rationall Councils, assembled for that purpose, whose feare towards God is taught by mens precepts, who do not believe

leave and practice from a serious examination and probation of things in themselves nor by the Scriptures, but take them traditionally as they are delivered them by the publique hand, right or wrong.

Now both these sorts of worship shall come under judgment in that day. There are three or four things conseruant about the worship both of Jews & Gentiles, that Christ in his Saints will judge in that day, as.

S E C T. 4.

I Their practising of bare forms of worship, if his own administrations, yet if void of his own spirit and power, the spirit of truth will judge them by declaring in power; That not the letter of the word though never so express, nor the conclusions or commands of any council though never so wise and learned, is a sufficient ground for beleefe and practice in doctrine or worship, but the power and testimony of Gods spirit, only doctrines and ordinances receiving their warrant witness and institution only from the spirit of Christ. And that the forme of Christs

Christs own institutions are disowned by him, if he by his Spirit be not the Founder of them and Worker in them.

He doth aswell abolish and disown baptism, and breaking of bread as Circumcision and the Passeover, when and where he does nor empower them with his Spirit, which is the seale and confirmation of all his Ordinances.

He records in the Scripture what he hath done, but moves & enables to do by his Spirit in those things which he intends to own: so that herein poor wandring souls must suffer loss, they shall be judged in the severall forms of worship (for wil-worship) though according to the rule: Because Christ own Spirit is not both the Author of them & worker in them, as is plentifully experienced by many who dye under them, and others who are wholly dead to them: Finding them to be but dead and sapless forms, like a tree, without sap and life that is fit for nothing, but the fire, and like a dead body that is void of life, and so fit for nothing, but the grave and thus doth the Spirit judge the worlds worships, as being void of all real watch, and spirituall power.

2. Christ

2 Christ doth and will judge the World in their doctrines and teachings, as empty notions, and windy opinions, that carry souls up and down in error, and ignorance: their points or tenents being grounded barely upon a Traditional letter or humane testimony, and not upon the Spirit of truth, which Christ hath and will give to all Saints to teach and leade them into all truth: when all they can say for what they hold, or preach is, that thus it is written, or, thus the wisest and most learned hold for truth,

Hence it is as the Scripture saith that men are tossed to and fro, with every wind of doctrine by the cunning flight of men &c. and all for want of their hearts being taught and established by grace.

Whereas the teachings and doctrines of Christ shall proceed from the heart and experience, as written there, and be of testimony & power upon the hearts of those that hear them, making known that they come not in word only but in power, and in the spirit & in much assurance, & that they are the Epistle of Christ, written upon the heart, known & read of all men: thus as they deliver not any written word or letter

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ter, and so judging the World, whose faith & doctrine hath no other bottom but the dead letter, nor building but Consequence and observation, which for want of being foundationed upon the eternall word of life, which is Christ in the Spirit of truth, must needs be blasted and come to nothing.

Their doctrines only filling mens heads with empty notions and windy opinions,, whereas the spirituall teaching fills the heart with sound principles of grace and truth, renewing in knowledge, in the spirit of their minds, every doctrine being, and proceeding from a principle of some grace in the heart and not from text, letter, or other humane testimony as the world holds: and thus are they judged in their doctrines.

2. As He judges the World in their doctrine, and worship, for holding empty notions and practising bare, dead, and unprofitable forms: so likewise for fathering of all these dead and unprofitable things upon the living God, calling of them His, when he is neither the Author of them, nor worker in them, thus offering great indignity to the Lord of life, in making of him to be

an idoll & a lie, & themselvs hypocrits, & deceivers) by putting his name upon their images, that have no life at all in them.

For Religion and Worship as it hath been profest and practised, hath been but like an image without life or power, which hath been a means to strengthen men in *Atheism* and unbeleef, who have been ready secretly to imagine that there is no God, and that because they see in that which is called God's, no more vertue and power.

So that judgment must needs fall very heavy upon the hearts of professors at Christs coming in the Saints, when he in them by his spirit sets afoot his own administrations. How shall we then see all wil-worship and sables profession fall to the ground and perish and a Dooms-day to *Babylon* in her best attire.

Ordinances shall then suffer no counterfeit shaddows to stand by them, but shall manifest them'elves, or rather God shall manifest their institution, and authority by the power of himself in them. For there is never an ordinance of God, but it is full of power and life, that it strikes beholders with astonishment, and thorough conviction, and so is evidenced to be of God by

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its vertue and power as wellas by Scripture-record.

For all administrations are but the Similies of the Spirit of Christ, and such as he uses to declare his own meaning by; ordinances are but graces, figures, shadowes and signifiers to illustrate it by.

Now if God in his Spirit do not take them up, and use them, they are but as a Tree without sap, a dead picture, or like to many Ciphers that stand for nothing at all, as we do plentifully experience: as they are now used, they have no real serious, nor substantiall savorie signification, nor saving efficacy in them, but are like to an old ruind building that hath a long time been without and inhabitant.

So then the worship and the worshippers of this world in this day of the Lords appearing in his Saints be judged for offering so great indignity to the Lord of life as to fater their sap'els forms upon the living God, and be proved themselves to be but Idolaters, and their worship I dolatry

3. They shall be judged for making of them their sanctuary and refuge, they have run to them as Cisterns of their own making, expecting to find there what they

should have looked for in God, and that is the healing and saving of their souls.

I have read of some Idolaters that will at point of death under pursuit of an enemy, fly to their Temple for refuge, and there being, think themselves secure, tho they there perish under the pursuers hands. So is it with many souls who think to shelter themselves from the curse of God, by submitting to a few Carnall, and saples ordinances, when alas the curse follows them thither, and there gives them a mortall stroak of soul-wounding with all kind of inward distemper of spirit, confounding their knowledge, and confusing their understandings; so, that they are full of multiplied and divided thoughts & apprehensions about truth, there not being in them one pure, intire, and perfect body of understanding, and so wounding their hearts with fears and doubts of salvation and disordering of their affections making of them to be full of irregularity and distraction, and so become uncomfortable in themselves, and useless to others, and so bound up by nature that not at all at liberty to exercise the graces of Gods Spirit, one towards another, and at last growing

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to be feared in themselves, and senseless, and cruelly covetous, and worldly minded, unmercifull, and hard hearted towards all men, none of the fruits of the spirit appearing in them.

So that in stead of being sheltered from Satan, they are more exposed than ever to his malice & fury, for making of lies their refuge not knowing what salvation means by any saving work experienced upon their hearts, or what it is to make God to be indeed their trust and refuge, not knowing what God is in himself, and what he is unto his people, & what he is in his people to all men which is indeed all that they ought to know.

And this mischief comes by living upon forms, and outward administrations, that such neglect, to observe and follow the Lord in his inward, secret, and spirituall motions, and workings; trusting rather to performances than lively Principles of grace, or God in their hearts. And this the Lord by his appearing already in many hearts hath judged to some purpose.

4. They shall be judged in their worship, for mocking of God. Gods love goes off from ordinances that are without his spirit, as a Womans love dyes towards her

dead husband: so to offer up sacrifice without the incence of the spirit, is to offer a dead, and not a living sacrifice; to offer up in ordinances that he does not institute by his Spirit, is that, that his soul hates, it is to him as the killing of a man, offering up of Swines flesh, or cutting off a Dogs neck.

As God hates heartles professors, so likewise he hates heartless, and spiritless Ordinances, as being counterfeited and mock-worship. Let worship and ordinances be never so exact in their literall institution, yet if they be not instituted by his Spirit, and acted in the power thereof they are but as a man that drawes neer to him with his lips when his heart is far from him.

When Christ once appears in his Saints by his Spirit, all these shaddowy-worships and sapless ordinances, that are void of his own Spirit and presence, and that are not the lively image of the Spirit of Christ, shall perish from his presence, and that by his setting on foot new Administrations that are full of his Spirit, Glory, and Power: and then confounded be all such as worship, graven images, and serve idols, that is, all heartles, and hypocriticall wayes and practices.

5, Again, Christ in the Saints shall judge the World in generall, for all their cruell oppressive, and unjust dealing one toward another by his appearance in them, in his Love, Mercy, and Justice towards all men.

The Saints shall not onely speak, but act such bowels of Love, and saving tenderness, that not in word, but in power shall they judge all devouring and oppressive practises; among men they shall seek to save, and not as the World does, to undermine, and destroy men in their lives and beings, and thereby destroy the Destroyer.

The Lamb shall conquer the Wolf and the Dragon, and a devourer shall be accursed and as wickedness in oppression cruelty, and unrighteousness has had a whores fore-head, and been impudent to out-face, so shall righteousness now be as bold as a Lyon, and out-face wickedness, not dreading flames of fire.

God shall stir up his Almighty Spirit, to encounter with, and overcome the Goliath of all ungodlinesse, and works of darkenesse shall be discovered and counterpoised in all their actings, and

the actors of them shal not be spared from the Throne to the dunghill. Every saint shall be a Lyon for courage as well as a Lamb for innocency, and serpent for wisdom.

Truth shall not crave the assistance of any earthly power, but defend and propagate it self in the flames.

Grace shall so temper and embolden saints, that they shall not at all dread the devourer, nor fear the Tormenter, but boldness for God shall be written upon the fore-heads of all in whom he abides.

And thus shall all iniquity, oppressions, & unrighteousness be judged by the lively appearance of equity, mercy, and righteousness in the Saints, with power before all men.

Christ shall judge the world also in its government and Governors, all the principalities and powers shall be conquered by him, and all such as do exercise dominion and lordship, shall be thrown down; all Vniuspation and Tyranny shall receive sentence, when the Lamb once enters the Throne.

All the Kings of the earth, all Rulers, all Captains, all great and mighty men shall
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seek to hide themselves from his wrath, and choose to lie under the weight of mountains, than of that Stone that is cut out of the mountains without hands.

The Scepter must now depart from Iudah and a Law-giver from between his feet, this Shilo being come. And the government must be now upon His shoulders, who is Wonderfull, Counsellor, Mighty God, Everlasting Father, and Prince of Peace. Now there are some things more especially, wherein the powers of the earth shal be judged at Christ his appearing, as

SECT. 5.

I **A**L Captivating, enthralling, and oppressive Laws, that have no other ground nor foundation than meerly the wil & pleasure of the Law-giver; that command against reason or without reason, that command against the weal, safety, and freedom of the people: that have not the seal and image of equity justice and righteousness upon them: that have not the power and the reason of the command it self, rather than the will of the Commander to inforce them; that are of a private, but not of a publique sence & meaning

ing and full of partiality, and that are in favour of some corrupt interest, or other; that justify the wicked and condemn the righteous, or that have in them any respect to persons.

In a word, all such Laws as are not of a publique Rule, a publick refuge, a publick defence, and have not in them a publick sense and meaning, and that are not the Character of publick Spirit, all such Laws, as there are, Christ will judge, by his Spirit in his Saints making of them null and void by propagating of a publick impartial and righteous spirit in men, to make and execute for the defence of the good, and punishment of the wicked.

2 He will judge at his appearing all Powers and Governours, that are not set up by him, and that rule not by his Spirit of anointing. Tis true, Kings of the earth have their Calls, and anointing after a sort, but seldom do we find that they are the call'd and anointed of the Lord, as after you shall see.

But no power shall be able to justify it self in this day, as supream and good, but that which makes and seeks the generall good, as its supream end, for the Throne shall

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shall not be established but by righteousness.

In a word all such powers as seek to set up God and not themselves shall be set up, & established by God as his Ordinance, that is, when powers of the earth shall be, and do, as wise Shepherds, go out and in before their flock, committed to their charge, not to oppresse and devour, but to feed protect and cherriish them, not as Tyrants to oppresse them, but as soveraigns to heal, and save them, this Governor thus governing, Christ wil own and justifie, even such powers as justifie the righteous, and condemn the wicked, which thing few powers of the world do, and the reason why it is so that Thrones are no more established by righteousness is, because they are not better constituted than they are, they are generally corrupted in their constitution, or in the Elements out of which they arise.

Now there are three wayes of setting up of powers in the world, all which are of an ill constitution, and too corrupt Originalls for to create or produce a just and righteous power, all which Christ will judge: as first, All hereditary powers, that entaile
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the next of the same blood to the Throne, as the Anointed.

As if the Spirit of God which is the Anointing or Spirit of Government were also entailed; against which he will declare with power, that it is not Blood Royall but the Spirit Royall, that entailes to this trust and honour.

That a King or Ruler may be a Saint himself; and a true overaign, & his immediate and next heir by naturall birth, a Tyrant. And that soul shal Rule, while the Spirit of the Lord is upon him, and no longer, and that it is inconsistent with the good of his flock, that one Race should bear rule when it cannot be proved that Christs Spirit which is wisdom & righteounes, that anointing is not entailed to that Race.

Hence it hath been from this ill Constitution, that the kings of the earth have been as Dragons of the wilderness to devour the man-child, so soon as ever he is born, because those have kept the Throne, who have been generated of the blood of their predecessors, though not regenerated by the Spirit of Christ.

Now Christ will Judge all such powers by declaring in power and spirit, that the Throne

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Throne and Scepter do properly and truly belong to them of his Race and Blood, even the Anointed of his Spirit: and that his seed have right to the Scepter, they being of the only soveraign Spirit, for wisdom, counsell, peace, and power; being truly and indeed the publick spirit, that has true Royalty in all its actions, and that begets true Loyalty in all its subjects.

That spirit having never been found to seek its own good and glory, but the good and salvation of all people. And thus will Christ enthrone himself and his own Seed by declaring, and acting of truth and righteousness in power, thereby proving Himself to be the Royall So. veraign and right seed entailed to the Throne, and not any blood Royall, or race Royall upon earth.

2. All vulgar Elective powers shall be declared to be none of Gods anointed, or of his setting up.

Such powers do with a great deal of colour & false pretence judge themselves to be lawfully enthroned, because they are cald by the voice of the peopl. Which were indeed soundly constituted, if so be that the voice of the people were the Voice of God,

God, but alas! it is far otherwise, for the power of darkeness and prince of this World, ruling so generally in the greatest part makes the voice of a Nation or people altogether insufficient to elect a true power.

Powers of the earth have been used to be cald Christs deputies and Gods vicegerents; such titles seeming greatly to be in favour of their authority and standing, but let them come to the Throne either of these two ways, and either Call will not merit them such titles. That voice that sets them up, not being the voice of Christ, but the voice of the vulgar and graceless multitude.

Tis true if there were a Kingdom of Saints then would their voice or Call be the voice and call of God, the Spirit of Christ directing them to choose, and speaking in them, but alas! there is hardly one of a Tribe, or two of a City of such Freeholders to be found who have a true right to an Elective voice. And if choice be made by the generall voice of the people as now they are constituted, we can expect no other then that a Bramble should Rule over us.

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3. Christ will judge all usurping power that set themselves up by blood and cruelty, that call themselves and maintain their call by no other way then the dint of the Sword, that Rule but by conquest.

That call all their own that they can get, that trample upon the lives and liberties of a people at their pleasure, calling the Throne their chair of State, the revenue of a Land, their maintenance, & the people, their slaves, or subjects, That are so beastly ambitious, as to think that whole Nations ought to be under their feet, and they to Lord it over them: That set up their wills and lusts as a Law, and make the people to bow to their Commands.

That aim at nothing, but to be the uppermost & to have all under them in vassalage and slavery, that enforce their command by the Sword, and that call that rebellion, that refuses to submit to their commands. That pretend good as an Engine to make themselves great, and when once they are in power, they frown upon all just and righteous motions. That build up Zion with blood and Jerusalem with iniquity.

Now such a power as this, God will Judge by.

by his Saints declaring in them, That the Sword is none of his weapons to govern by, and that such as are called by him into power, call not the people theirs, as being Lords over them, but themselves the people, as being sovereigns over them, and servants to them: That his anointed ones in power, seek not their own honour, wealth, and greatness: but are made great by him for seeking the good and weal of his people, and what ever Lawes he sets forth, their authority to comand proceeds not so much from the terror & dread of the Commander as from the equity, justice, & righteoutness of the thing commanded.

He rules as the Prince of Peace, and not like a man of War. In his dominions are found no weapons of warfare, but all words are turned into Plowshares and pruning hooks, because he seeks not to make himself great on his people, to make them slaves, but to be as children & of his own family.

He, like a good Shephard will venture his life for his sheep, rather then expose them to hazard for Him: he is as tender of their good, as they are of his honour: he makes them happy, and they make Him mighty and glorious. His goodness is the
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cause of his greatness. And as he is a Sun whose beams do lighten, quicken, and comfort the people, even so the maintenance and honour that he receives from the people, are as the reflection of those beams. As he streams forth towards them in Righteousness, so they flow back again to him in Loving kindness.

As his Rule is a Gospel-Rule and Government, even so is his maintenance and honour. He reckons himself as their head and hand, set over them to counsell and protect them, and they reckon him so too, and for ruling well do count him worthy of double honour.

In a word in every Nation where he Rules they are a true Church, in order and fellowship: he is as the Head, and they are as the members of one and the same body caring for and succouring one of another. And by Christs thus appearing and declaring of himself, will he Judge the World in its Powers, Laws, and Government, and take the government of the Nations upon his own shoulder, having the Heathen for his inheritance, and the uttermost parts of the earth for his possession.

SECT. 6.

1. **B**Y it will be here asked, That if to be the state of the World be such (for want of Christs presence in mens hearts) that all Powers, and Governers, and Governments be so corrupted in their constitutions, that they cannot mediately be reformed, how then and when may the people expect to be delivered from the bondage of this corruption?

2. I shall here offer a word or two of advice, and then answer. That we must wait and expect the Lords appearance by his Spirit to deliver: We see the Sword hath broken the Nations, and can do no more, that being indeed its proper and only work, and 'tis the Spirit of Christ that must heal and save the Nations.

We have expected long and much from an arm of flesh and experienced plentifully that we have plaid the fool herein for in stead of judgement, behold! oppression, and in stead of Righteousnesse a cry. Let us now therefore stand still and see the salvation of God, for it is he alone that saves, and when we are delivered, it will then

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The work hath been neer a birth, and
we hav seen there hath wanted strength to
bring forth. Therefore in the Mount will
the Lord be seen, even then when nothing
can be seen but himself in the work. Ap-
point therefore neither the time when,
nor the manner how, nor the means that
must effect this great work: for grace will
work it about, and the Election will at the
last obtain it.

God will in his own time enspirite the
Throne with grace, the harts of Kings, and
Rulers are in his hands. He can when he wil
anoint one on the Throne as well as one
on the dunghill, and fil Kings with his
anointing, as well as rebuke them for his
anointed.

But more especially, in my advice, I of-
fer this unto thee who ever thou art that
makest this enquiry.

If thou doest earnestly and really expect
the repair or reformation of the nation, do
thou be sure to mend one in the Nation,
and begin the work of Reformation in thy
self. If thou breath after deliverance from
the bondage of corruption in the Nation,

then breath after that Spirit of grace in thine own heart: that only must & can redeem and reform both it and them.

If thou wouldst have the whole delivered, do thou long to be the first fruits of that deliverance thine own self; suffer that anointing Spirit to break forth in thy heart and life to heal and govern thee, for else thou vainly expectest a Reformation in the Land: for how vainly do we expect deliverance when we expect others to begin the work and not our selves.

Hold thou forth to the Nation the beaurty order, and safety of Christs Government in thine own self, and there give them the modell and form of his Government. If thou wilt have Christ to be King without thee, suffer him to be King within thee, and shew thy self to be a happy and blessed subject of his grace. Tis certain every Christian must have a great hand in Reformation, by reforming himself.

Tis that that hath made Reformation so abortive hither to because men have expected that others should begin first in that work, we have ben al bit with the fiery Serpent, and every Christian must be lifted up in the power and Spirit of Grace, the exercise

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cise of it towards all men; that by seeing thereof, they may be won, and healed and saved. So that as to this, with this I conclude; That Reformation must begin at home, before we can expect to see it prosper and thrive abroad, and if every one would mend one, we should take the work out of their hands, that are set over us.

But as I have now told you what the surest way is to Reformation and Deliverance (for these two are inseparable, once free from corruption, and then soon free from bondage) so now I will tell you what God can do, if he please, but whether he will do it, that is secret, therefore not for us to depend upon, as his ordinary way, but rather to admire at it, when we see it done, as one of the wonders of his grace and power.

1. He can in a State or Nation where Rule comes by descent of blood, He can there infuse his Spirit of anointing; are not Kings hearts in the hands of the Lord to turn & alter them at his pleasure. Tho here ditary powers will keep others out of the Throne, if they can; yet can they not keep God out of their hearts, if he please to enter,

He can, so anoint a King with Wisdome and Counsell, that he may make such provision ; that none but anointed ones shall be of his Race, and that not the Blood Royall, but the Spirit of Christ shall be entaild to the Throne.

2. He can set himself up by an Elective voyce, when Powers are cald by the voyce of the people. He can moove men to give a true vote ; He can make a Nation Righteous, if He please once to powre out His Spirit upon all flesh. He can make every man in a land a King to himself, and to cause them to choose Christ to be their King, *who is King of kings.* &c. He can make the voice of the people to be the voice of God.

He can make a whole Nation a holy Nation, as one person in a nation holy. This God can do if he please, but when he will do it, that is secret.

3. Where Rule comes by Conquest, He can conquer him by Grace, that hath conquered by the Sword ; He can anoint him with a healing-spirit to be a builder-up, a Repairer and Restorer, that hath been a destroyer a depopulator, and a desolater. He can anoint one with his Spirit to seek the peoples

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peoples good and make that their end, that have sought their own good, preferment and honour, and made themselves their end.

He can make of a Tyrant a Sovereign, of a destroyer a saviour, and to free from slavery that hath brought into slavery, He can deliver us by him, by whom he hath destroyed us.

These or any of these wayes, He can do us good, if He please to do a wonderfull work, and cause us to speak it is his glory that not *by might nor by power, but the Spirit hath the Lord done it*, and even then when we looked nor for it, *his own arm wrought Salvation for us, it was his doings, and it is marvellous in our eyes.*

SECT. 7.

2 **F**Or the second query, where we shall be delivered, or when Christ shall appear, who is the deliverer? I hinted at it before, that we are to be silent in too exact an inquiry; it being a secret sealed up in the Fathers bosom: that the Sons of God are not acquainted with, but the Father only. But thus

thus much hath been revealed to his Son
and servants the Prophets, that the time is
not far off but neer at hand.

And there are many things offered to
our experience, which prove that the time
is not long, but neer at hand. For as the
leafing of the fig-tree signifies the approach
of summer: so shall the buddings and blos-
somings of the last times, clearly foretell
Christs appearing to be neer at hand, tho of
that day, and howre knoweth no man, no
nor the Angels in heaven, nor the Son, but
the Father only.

But we find three or four ominous pre-
sagements of the Words ruin, and conse-
quently of Christs coming.

As first, That those dayes shall be full of
delusion by reason of that high pretence,
that shall be of Christ himself with many
in outward shews; with many signes, and
lying wonders, not to be discerned or distin-
guished but by the Spirit of election, they
being in all things so like unto the truth.
So that it will be very hard to escape their
errors.

Secondly, It will be a bloody and turbu-
lent age. Corruption in mens hearts shall
stir so strong, that the World shall be in a
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mutiny and uproar, and by reason of a distemper of spirit, as it were mad one against another: no Condition nor Relation being secure from danger, nor obtaining respect, or binding from cruelty, but all under a bloody engagement.

Thirdly, Cruel persecution of the Saints in all parts, casting out of all those whom God hath received into his Love, and hating of them to death.

Fourthly, exceeding hardness of hart, men shall be without bowels of Compassion. The lowdest cries, the deepest groanes, the most miserable and saddest spectacles, shall not moove them to shew the least Compassion, but they shall have harts shut, obdurate, and merciless, even like stones without any feeling of their miseries.

Fifthly, Great division of heart and judgement, in Nations, Churches, and Families, and between the nearest Relations, mens hearts being filld with bitterness, and their minds with blindness, and no oneness of heart or way, but all to peeces, and all out of joynt, full of the strife of tongues.

6. All earthly powers shaken, no establishment in the Throne for want of Righteousness, but the highest and greatest, subject to the

the sorest distaster, and greatest fall without help or remedy, policy and power both failing, not being able to secure.

7. The Heavenly powers darkened and losing their light, and their glory; falling to the ground like so many Meteors; the Prophet turning fool, and the Spirituall man growing mad, night being in stead of a vision, &c.

8. Iniquity abounding, and sin of all sorts being of a full growth and beyond parallel in former ages either for kind or measure, especially hypocrisy and falseness of heart, truth being hardly to be found in any state or Relation.

9. The free and generall proclamation of the Gospel in all parts of the world, for a witness unto all Nations.

10. All forms of worship and devotion possest with the worldly and Antichristian spirit, no spirit or power of grace appearing under them, but altogether a bloody, persecuting, and blasphemous spirit against the witnesses of the truth.

Thus when things are at the worst they will mend, when the world once ripens in iniquity and cruelty, Christs great day of apperance is then at hand, when the Devil

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Devil, thus rages it is because he hath but a short time to reigne, but must be troden under foot by the Lord of life. The end of whose comming is to bring all his enemies under his feet.

SECT. 8.

1 **W**ELL but if it be thus that Christ at his coming or appearing in the Saints will so judg the world, we may then see the reason why the world does no more affect, but so much hate the Saints namely because Christ does more or less in them to their Judgment.

The reason why they do so torment the bodies of the Saints, is because they torment the world in their spirits or consciences. The world by an earthly power judges their outward man: And they by a spirituall and heavenly power, judge their inward man. Therefore it is that Saints are so exposed to censure and sufferings, because by their righteousness, or rather Christs in them, they condemne the world.

2 We may hence know when to expect righteous judgment; namely when the spirit of Christ appears more in men
that

that are in power; then may we expect that righteousness should run downe like a streame and judgment like a mighty river, when the Son of righteousness to whom is committed all Judgment sits in the throne. Til it be thus, let men say what they will and do what they can, we shall have no help nor deliverance, but *instead of judgment behold oppression and instead of righteousness a cry, &c.* till then, equity shall find no entrance, but *the righteous shall be sold for silver, and the poor for a thing of nought.*

Men make a publick profession and covet to be in publick places, but till the publick Spirit of Grace and Truth be in them, they will seek only to build their own houses, and let the house of the Lord lye wast. And so long as it is thus, it will be an evill time, wherein the righteous must keep silence.

3. Hence we may also see why the Churches and Nations of the world do so push at the Lamb and his followers, but because they are sent of God, and spirited with Christ to torment these Tormentors, to lead captivity captive, and to judge the World in its Religious worship and

governments. And are as his Ambassadors sent abroad to command fealty, and the resignations of their Crowns and Scepters, to the Sovereign Lord and King *Jesuu*, who is King of kings, and Lord of lords; and to slay all by the Spirit of his mouth, that deny obedience.

The business of the Saints is, and will be to shake all Thrones and Kingdoms that are not foundationd in righteousness, and to rebuke Kings that are void of his anointing. And all this not by any carnall weapons; but altogether by the Spirit, and power of the Lord Jesus breaking forth in them.

Therefore now be wise, O ye Kings! and learned ye Judges of the earth, and kiss the Son, &c. withdraw your power from the beast and give it to the Lamb, who is *Wonderfull, Counsellor, Mighty God, Everlasting Father, Prince of Peace.*

4. We may also hence learn, That that great day is not far off, when he will come to Judgement: what he himself did foretel should be in the last daies, we may now behold to be in our dayes.

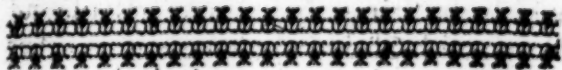
That this is the old and grised age of the World, men being generally self lovers,

proud boasters, inventers of evill things, heady high minded, unmercifull, lovers of pleasures more then lovers of God, having every where a form of Godliness and every where as much denying the power of Godliness, so that sin being so ripe, the Harvest must needs be at hand.

And the Son of man must now without long delay, send forth his Angels to single the tares from the wheat, and to bundle them up for the fire of his wrath, and to gather together his Elect from the four Winds & so finally to perfect the work of our Redemption, and to restore all things into the glorious liberty of the Sons of God. And thus much is spoken of the Fathers commissionating Christ in the Saints, to Judge the World.

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Part. III.

Rev. 12. 11. *And they overcame by the Blood of the Lamb, and the word of their Testimony, for they loved not their lives unto death.*

SECT. I.

THAT the Saints are to be exalted in to Authority and Judgment, is already declared, and the manner how. But if we strictly behold how great power Antichrist hath in the World, unbelief will tell us, that it is impossible that ever Christ should Raign, or the Saints Judge. The whole World now wondring after the beast and receiving of his mark in their hand and fore-head.

But now that which makes this to be a truth received is Faith in God, with whom is nothing impossible, no nor the crowning and enthroning of his despised
and

and persecuted people. Now the way by which the Saints shall come to Rule and Raige with Christ in Judgment is no other then Conquest. Satan who is the head and principle of all the powers of darkness shall be conquered by those who are more then conquerors through Christ, that strengthens them.

Here is to be observed first a Conquest, secondly the Conquered, thirdly, the conquerors with their valour and courage: fourthly, The weapons of their warfare: whence first I note,

That there was, is, and shall be a victory or conquest, so long as there are two enemies: one side shall prevaile (one side shall alwaies prevaile) so long as there is strength and weakness, flesh and spirit, sin and righteousness, light and darkness, truth and falshood, Christ and Beliall, heaven and hell, the man of sin, the man of God, the whore of *Babylon*, and the spouse of Christ, the best part shall alwaies be the prevailing part, victory shall go on that side. And the conquest for the nature of it shall be one of these two waies.

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the heare, terrifying or drawing, mortifying or quickening, bringing under the Law or under Grace, making slaves or sons condemning or justifying: for one of these two Christ will be at his appearing or second coming in brightness; either Mount *Sina*, or Mount *Sion*, either Law or Gospel: And Law certaine and dreadfull where he is not Gospel.

All his sayings and doings, though never so great, glorious, and wonderfull in grace and love, good will and peace, yet will he in these thus richly and gloriously appearing, wound as well as heale, condemn as well as justifie, and damn as well as save and conquer by conviction as well as by perswasion.

He shall appeare in nothing else but Robes of righteousness, and actions of glorious love, and yet shall many millions instead of being drawn by him fall under him with feare and trembling: corruption and the power of darknes shall have such strong possession of the hearts of men that Christ shal have legal subjects as well as loyall, and slaves as well as Sons. Christ shall appeare in such exceeding glory and brightness of truth, grace and love that all

men shall be awed or overcome by it that all men shall be condemned in their sinful principle, or saved by the infusion of his own righteous principle.

For I am not clear, that conversion shall be universal; no grace would then loose its exercise and glory its beauty and brightness. It shines best when it out shines, its most fruitful when its most exercised, when its well wintered with crosses.

Saints and sinners must grow together, like the Crab-tree and the Apple-tree, like the Thorn and the Rose, and they must stand together like black and white, like night and day to illustrate one another, grace would not appear to be grace if there were no sin; nor sin to be sin, if there were no grace.

Grace could not glory nor triumph, if it were not for sin; nor sin would enthrall and torment the heart, if it were not for righteousness; sinners would not know what condemnation were, if it were not for grace, and Saints could not know what Justification were, if it were not for sin. So that from al that is premised, we may learn

1 That there will be a combare and a conquest, an encounter and a victory. And that

that those that have chosen the better part shall be the prevailing part.

The Lambs followers shall alwaies be the conquerers, though they die for it; nay most of all when they die for it, do they overcome, whose conquest is upon hearts and not upon bodies of men, to wound and heale there, and not at all to hurt the outward man.

You did never know a soule spiritually engage to oppose the truth, but his heart was either slain or quickened by it and raised to everlasting life. 'Tis a good encouragement for men to side with truth in that it is alwaies the winning side.

2 It tells us plainly what the reason is that we know no other conquest now a daies, but by killing and slaying, by destroying and dying, and by carnall and bloody weapons subjecting one another by the sword: or in the Church seeking to conquer there, by endless arguments and unprofitable disputes that gender strife & drive hearts asunder, men seeking to be greatest and others to seeme the wisest and not at al conquering one anothers hearts neither in Church nor stare, nor going out in the free exercise of grace and truth

one toward another, but of enyie and malice of mens lusts and corruption.

A conquest there is (that is certaine) such a one as it is, but not a spirituall one; grace in some men does not shine so clearly and powerfully as to beget grace in other men and conviction upon al mens hearts. If we could see this kind of contending, it would tend much to the healing of the Nation; this kind of overcoming would save the effusion of much blood, and the expence of many vaine Arguments.

If truth were set up instead of opinions, and love and other graces exercised instead of other carnall weapons, we should soone see captivity lead captive both in Church and State, and that become one body as *Israel* was.

The second thing in the text is the conquerers, that overcome, that is the Saints, the Lambs followers, that are called and chosen and faithfull, the elect or sanctified in Christ Jesus, that are full of all grace and truth, that are strengthened with all might according to his glorious power, and with all patience and long suffering, &c.

A people after Gods own heart found
and

and upright, who glory not in gifts and formes of worship and outward devotion but in Christ and truth as tis in Jesus, one renewed by grace, a holy one habited and acted in all the graces of Gods spirit both in his inward and outward man; tis these and such as the'e alone that conquer.

And the third thing necessarily falls in here, how they conquer and by what weapons: the weapons are expressed in the Text to be the blood of the Lambe and the word of his testimony which is al one: which signifies, innocent sufferings for the truth together with a full and faithfull declaration of the truth, by preaching of Christ and suffering for him by proclaiming the Gospel and dying for it.

And then fourthly their courage & perseverance in both the'e, exprest in the'e words *for they loved not their lives unto the death* from all which we propose.

SECT. 2.

1 **T**hat tis the Saints the Lambs followers that have been, are and shall be the Conquerers.

2 Their way to conquer is the blood of

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Christ

Christ and word of truth or by declaring and dying for the truth.

That which crowns them with victory is their courage & perseverance in both.

I That the Saints ever were, are, and ever shall be conquerors: by the Saints, I told you was meant the anointed ones men spirited with God and enabled by grace, new creatures, souls furnished by God with wisdom and power to manage Gods great affaires among the Sons of men, such as have Christ in them to be their life their light, their strength, their wiidom, their justification, &c. and whatsoever else is requisite to make them apt and fit for such work and employment as God sets them about here in the world.

So that we may call them properly the store-houses and treasury of Gods fulness as tis said of Christ; his temples, where he dwells; his standards by and in whome he displaies all the glory of his grace in wisdom and power; his Suns in and by and through whom he enlightens, quickens, and comforts the whole creation; his heirs upon whom he bestows all the riches of his grace and glory; His portion and inheritance to whom he gives and
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from whom he receives all glory and praise,
his Council to whom he declares, his
mind and secrets, His Ambassadors by
whom he treats with, & renders himself to
the whole World in messages of life or
death, of war and peace, especially in his
new Covenant of Grace, and peace with all
men, and, as here in the text, His Soldiers,
by whom, or rather in whom he conquers
all the powers of darkness and spirituall
wickedness, in high places.

So that now we see where the Saints
strength lies, or by whom it is that they are
made able to conquer, it is by the strength
of Christ, and not by their own strength. It
is not a creaturely power that conquers
but the power of the Creator. It is not men
but God in men, that makes them such
Almighties, to do and suffer for God. The
proposition may more properly then be
thus set down, That Christ in the Saints
hath, doth, and will for ever conquer. And
now Saints are fixed upon their founda-
tion, and the gates of hell shall not be able
to prevail against them. They are upon the
Rock, and through him they are able to do
all things and are more then conquerers.
Again Christ in the Saints hath, doth, and

will conquer; *He*, he hath conquered. As he is the eternall word of truth, so he was the same yesterday, is the same to day, and will be the same for ever. He is that Seed of the woman that breaks the Serpents head and that does and will break it for ever: as truth was from eternity so it shal continue to eternity, as it cannot alter its property, so it cannot be altered nor removed from its standing it ever had and will ever have, and be the same for purity and power, for probation and durance.

Tho persons may be unclean and changeable, false and mutable, yet truth still is one and the same and retains its own unalterable properties of everlastingness, and almightiness of purity, and brightness. Men may be soyled and darkned but that cannot; & it is that that keeps men sweet, & clean, and makes them sound and eternall. It is as salt to season, if truth be not in them, they wil stink, putrifie and perish. So that truth is almighty and eternall, and therefore must needs be the same yesterday to day and for ever in its succels and victory. They conquer, how do they conquer? that is answered and explained in the next proposition.

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5Hence we are informd. How to be victorious and succesfull, in all our engagements and encounters, how we may be sure to wear the garland of victory, and to carry the day: How to be master of our sins and sufferings, of our crosses and pleasures, of enjoyments and wants, even by being a saint, a Reall saint, and one in whom God dwells, and of whom grace and truth hath taken full possession, commanding and strengthening every part. For till a man is under the power, and command of Christ and truth in the spirit, the diuell makes use of every thing to the creatures hurt, every thing is a mans enemy, his poyson: all his enjoyments, al his endowments, his works, his best works, all conditions of prosperity or adversity, of abundance or want, all undoes a man, and Satan tempts, and conquers him in every thing by his lustfull principle: he makes a man a servant to every thing that is appointed to serve him, and he walks up and down in sharpness and bitterness of spirit all his dayes.

But now when Christ or Truth comes in and becomes a mans principle, He is then made able to conquer himself, and to master al temptations that are before him, and
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rightly to use all things that are about him, and to be subject to nothing. But above all things, above his gifts, his works, and performances, above his privileges and enjoyments, above his crosses and sufferings, he makes all stoop to him, he is so full of the Spirit of God, that the devell cannot pray it down; nor preach it down; nor tempt it down tho he baits his hooks with all the profits and honours in the World, nor threaten down, nor burn it down, no a saint is impregnable, invincible, and the gates of hell cannot prevail against him: he has a gift to make advantage and to get ground by loosing, to thrive by suffering, and to thrive most when most of all persecuted and oppressed. He treads Satan under his feet in all his approaches and temptations.

He will be everlasting tho everlastingly persecuted; He sees the death of al that opposes, but He never dyes. If then you would be a Conqueror over all enemies, a gainer by all losses, and an eternall peace, an everlasting monument, to the glory and praise of God, be a Saint, be a Fountain of Grace, and a Foundation of Truth, or rather foundationed and foundationed with Grace and Truth.

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Here again we see the reason, why professors generally are no Conquerors, but rather conquered by the fear of the Cross and the love of the World, why they are so ready every where to yeild themselves captives to the motions of the flesh, while they professe the Spirit. Why, or how is all this, but because all professors are not Saints, are not principled with grace and truth, those fountains and foundations of Christianity, if grace and truth, which come by Christ: were in them, they would overcome the World, and not be overcome by the World as they are: this proves clearly that all professors are not Saints, because without conquering-power.

3 But here we are confirmd, That Christ who is Grace and Truth is the foundation of the house of God, against which the gates of Hell cannot prevail, grace and truth are unchangable, and everlasting what ever men be. Let all such then as will lay a sure foundation, be sure to lay it in the eternall and unchangable God of all grate and truth.

4. Hence we may know when the foundations of the World shall be shaken, and how, and how, and when: the World shall be

be conquered. Even thus and then, when grace and truth is more generally, and more abundantly infused, propagated, proclaimed and practised among the Sons of men: when shadows flies away, and the substance comes in place and power, even then may we expect a new Heaven and a new Earth, wherein dwells righteousness.

SECT. 3.

THE second thing considerable here in the text is, whom they overcame, and that is Satan, expressed in the Word *him*, and they overcame *him*. Now what *he* is, we are to consider. The Scripture has largely and fully described in terms significant. The first I find is, That *He* is called and compared to the Serpent, the old Serpent, which notes, to be full of all subtilty to deceive, and therefore called the deceiver of the Nations. So that this *he* is explained a depth of craft and subtilty to deceive. And this we finde he is in his workings, in & by his children of disobedience: he is in them lyes and deceit, cunning devices by equivocations, false glosses, fair pretences, and
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fine shews, and therefore in the night and depth of this work fitly tearmed the *mystery of iniquity*, unknown wickedness, and out of sight he acts, as well as open profaness.

So craftily wicked that he can cloak himself, and propagate his own filthy nature, through the vessels of the house of God, the most lovely and lively shewes and forms of Godliness, and in the goodliest and fairest gifts and performances, even with a greater or greatest hight of understanding of all mysteries that can be, and therefore called *Lucifer* the son of the Morning, who can transforme himself into an Angell of Light. The Angelicall sphere and administration, tho high and spirituall: yet he can reach them and imitate them; he can simulate, tho not realize Christ and Saints to advance his own wicked end & purposes and will be so like the truth that, if it were possible, he would deceive the very Elect, such is his power and signes, and lying wonders; and therefore if by temptation he can prevail, he will use no other means to reduce into his Obedience.

Nay he will not spare to bait them too
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with all the Worlds glory, and to guild them with the glistering opinions and practices of Religion, if that will do, but if all this will not do, then he discovers himself to be that old Serpent the diuel, who goes goes about like a roaring Lyon seeking to devour; and now if Christ will not fall down and worship him for all the Kingdoms, &c. he will try him with Blood and a Crosse, and set his instruments a work to devour him. If the man-child be born, over whom he hath no power, no not to touch him, with his temptations; he will play the dragon and cast out a flood of persecution after him, and declare himself to be that monstrous Hornd-beast & Antichrist, that is, one who will set all his Machiavill and malignant policy, & power a work to torment, and devour the Lambs-followers, who will by no means be perswaded to receive his mark.

He will lay snares and make Laws, and put on his Ministers to scandalise and Tyrannise over the Lords people, as the Antichrist indeed, and man of sin, committing the greatest acts of wickedness in cruel persecution that ever was, causing the skarlet whore, who hath departed from

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God and his truth to drink the Saints blood like water, making it good that he is the Prince and power of darkness, that rules in the hearts of the children of disobedience, and there plotting and acting, both his craft and cruelty against the sons and Seed of God, or that remnant, that have kept themselves pure and cannot sin, being born of God.

Now will he prove himself to be the Antichrist, by opposing with all his might Christ in all his wayes and members, and the man of sin, and not a child in sin, but acting out the heart and life of wickedness, the height and depth of blasphemy, iniquity of full growth and great stature not to be exceeded. There shall be written upon his fore-head names full of blasphemy, that is, that he is the Contriver and actor of all matches and unparalleled cruelties and torments upon the followers of Christ, & thus you may be able to see, who it is that is the great enemy of the Saints of God, whom they overcome, described and unfolded in his names, given him in Scripture. So that my proposition shall be a description of him that is the great enemy of Christ and Saints, namely the Devil.

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That the great Enemy of Christ and Saints is that spirit and power of darkness and wickedness, that runs up and down the whole World, and that Rules in the hearts of the children of disobedience principling and prompting them to war with Christ and his Seed, either by temptation or persecution and blasphemy. And, that which I would have chiefly minded here, is, that Satan or the Devill is that spirit, that every where & in all men, moves counsels, commands, and enables them to do all things that are contrary to God and his Truth: and therefore as I should have told you before, he is called, *The father of lies*. And hence it is that wicked men are cald his sons, his children, his servants, his vessels, &c. as they are filld with, and acted by this spirit and power of darkness.

Well if this be Satan, it then informs, us where we may find him, and where especially we must be carefull to fight him, and give him battell, even every man within his own heart; for there he works, & plots, and wars with Christ. There he plots all his treasons and hatches al his mischievous designs, even in the hearts of the children of disobedience.

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Are we children of disobedience denying to, or neglecting to, obey the motions of the Spirit of God; then are we the harbour of Satan and his strong holds, wherein he sets up all his engines against God, as we may all wofully experience by our daily obedience; that we yeild to his lustfull commands and carnall motions. This is the great advantage he hath over us, that he hath possession over us, which makes us so unwilling to harken to the voice of Christ and truth, he having deafned our ears, and hardened our hearts against Him.

But tho we may be prisoners, by reason he hath got possession of us, yet let us never be Volunteers freely to do his commands and list our selves his subjects, but let us in this our bondage have an ear and heart, open to the sweet and lovely voice of Christ and Truth, when he speaks to us by his Spirit, and let us not greive nor quench it, but be constantly prepared to hear his voice. And let us still keep this in mind, That Satan is within us, and goes every where with us in all that we speak or do, labouring might and main either to cast or keep out Christ. Let us therefore keep a strict watch over him, in his secret motions and watchings.

N 2 Let

2 Let us also know, That Satan is also without us every where labouring by his spirit in wicked men to do us hurt and surprise us. Let us therefore keep our watch without, as well as within, that lust within, and temptations without, do not betray us, or Christ in us. For if Truth be in us, it put, us upon this diligent and constant watch over our hearts and wayes: it will counsel us to weigh every thought we think and word we speak, and work we do, that all be found within and holy without: and also to weigh all the words and actions of men abroad that we converse with, and see whose words and works they are, and to have a strict eye upon the subtile and crafty devices that Satan uses by men of the world, to infect mens hearts and lives with. A wise soul alwayes keeps it self armed and guarded by a continuall exercise of grace, and watch over its heart and wayes.

Well then, the Devill is every where, in all that a man is or does, or where ever a man comes; let us look to him, and be carefull to avoid him. Satan as he is the old Serpent, has his sweet and sovre baits to tempt men withall; he has a Croſs, and a Crown, a Prison and a Palace; a Stake and a Throne,

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Throne: he craftily practises flattery, before he uses cruelty as he did to Christ. He shewes him all the Kingdomes of the World, and the glory of them, &c. He knew Christ was a strong peece, full of the wisdom and Power of God; full of the Fathers Love, and not affected with the love of this World; and therefore laies a full bait of all the Kingdoms and their glory in a vision of high imagination, offered at a fit time, if by any means he might obtain his purpose, to conquer a man full of God, and to beget the spirit of this World in him.

So that if hights or depths, length or breadth, principalities powers, things present & to come will do it, it shall be don. If Christ had not been a man full of God, the god of this World had blinded his eyes, and infected his heart, if lust had had any power in him, this temptation had took like tinder. But he by his Almighty Spirit of grace resisted him, Satan had not cared if he had lost the world, to have gained, or rather to have damned his soul, and plucked it out of Heaven.

Honours and profits are his sweet baits, to ketch souls with, and these are they which makes the whole world won-

der after him, and profess and fight for him which is the marke they receive in their hand and forehead, and all that will not receive his Marke he warres withall, in blood and cruelty, and shews himself to be that roaring Lyon and red Dragon, that beast of prey, as you shall see by-and-by.

SECT. 4.

3 **N**OW because this first wile of Satan to deceive, is so full of deceit and so taking with the Sons of men, therefore I shall here clearely informe and seriously caution those, who have the truth abiding in them, as follows.

That the profits and honours of the world are the best and sweetest baits that Satan hath to ketch souls with. The devill in all his depths of deceit and stores of subtilty hath not such another engine to draw and keep souls from God, as this is. The etwo, poyson all the souls in the world, and take with mens lusts as tinder does with every spark of fire; if a man have but a graine or a dust of the worldly spirit in him, that is, that he do never so little affect to be richer and greater then others

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he will hardly escape the Inares of Satan, for he hath some part in a man, if a man have never so little of the love of the world in him. *Judas* loved the wages of iniquity & the praise of men, which made him to betray his Master.

These are the baits that Satan doth fish withall in all Nations and Congregations, and whereby he doth ketch all persons under what profession soever. He is so crafty as to know this of men, that let them profess and practise what way they will, yet if they love either gaine or honour, he shall at one time or other take hold of their hearts and infect them, and therefore it is that men of all sorts are so captivated by Satan and made his bond-slaves.

Hence may Christians learne wisdom and providence against the wiles of Satan, To keepe their hearts cleane pure and unspotted of the world, and of those two radicall evils especially (*viz.*) pride and covetousness, with which if their hearts and affections be tainted, Satan will then certainly have a power over them, having already a part in them: these lusts will be of power sufficient at any time to draw him away from God, and to commit any kind of wickedness.

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Let thy heart therefore, O Christian, instead of these lusts be filld with and abound in the love of the Father and of Christ, which is a love to all, to the meanest, the basest, a love to enemies to do for them, if not, to die for them; a love with humility, counting thy selfe meane in thine own eyes, and having humble thoughts with all thy high and noble performances. If it be thus with thee, tis well with thee, thou art safe and secure, thou art as *Mount Zion*, and the gates of hell shall not be able to prevaile against thee.

If Satan bait his hooke with the honour and profit of a Crown, to set thee up in the Throne, thou wilt not accept of it from his hands as to make thy selfe great and rich by it, but if God offer to set up such a soule, as that he may be a protection and deliverance, salvation and refuge to his people not seeking his own good so much as theirs, then is he free to accept of the greatest employment, as having the fittest opportunity to expre's that fatherly and Christian spirit of love that is in him, and where men are thus set up by God, it soone appeares by the peoples rejoycing in the good is done, and the wickeds hold-
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ing down their heads: so that fatherly love is an only antidot against the poyson of Satans temptations, and to expell it, for if *any man love the world the love of the father is not in him*, for the love of the world teaches a man to gather and heap to himself, but fatherly love teaches him to scatter and spread abroad, for the help and comfort of others. Pray therefore to be strengthened in this healing and saving spirit of God, that so Satan may have no power over your hearts.

Again this informs us, as what is Satans greatest and most alluring baits to ketch souls with, to what is the foundation of his kingdom, the only prop and support of his throne (*viz*) riches and honour, by these it is that he beares rule and makes all men to bow the knee, and to worship this golden Image.

He allows of changes of government and governors in a Land, and cares not either what the persons, or method be, so they change not in principles, but still retain the love of the world in their hearts that is, to sit above the people in wealth and honour, and so trample them down by oppression and cruelty. Let whose will

rule, if he who is the god of this world can thus rule in them, tis all one to him.

He'le tempt the poor man with wealth and the rich man with honour, and the greatest in both these, with Arbitrary power; and this is the lively Image of the beast in all Nations, and thus he makes all men to wonder after him and to run round at his pleasure. Antichrist hath received many shot and rents in his garment and externall covering, by the changes of this last age; but all powers have agreed to preserve him from danger, in his vitall parts; his heart and blood have been protected by all parties and professions of all sorts.

So that here the Saints they see where their weakness lies, and what is their strength; let them be Saints of what sphere soever or of whatsoever place or degree: your strength to reform as you are publick persons or to reform your self & your own hearts, it lies in God who takes possession of your heart in his fatherly love, enabling you thereby in humility and self-denyall to resist and conquer Satan, in this his most strong assault or possession of the world. And truly if God be not thus in you of

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a truth, let your place be never so high, your parts never so great, and your profession never so holy, you will but deceive your selfe, and all that have eyes upon you in the work of the Lord.

If the world be in your heart, the work of the Lord will never prosper in your hand, but you will grow faint and weary, even as one that hath no strength to performe or accomplish any thing. If the devill have taken possession of your heart in the love of the world, he hath then the principle part that acts you, and all your professions for God are but hypocrisie and you will never hold out long in his service.

And thus you have seen one of Satans greatest engines, wherewith he seeks to conquer the Saints, and wherein the Saints are made able to resist, and withstand him, namely the love of the world, in these its two twins, riches and honours, and by these Satan labours plausibly to treat the Saints out of their loyalty and allegiance to God.

SECT. 5.

BVt secondly, there is his second way of assault against the Church of God and Saints, and that is by storme and fire-works: in the first he pretended himself a freind, but now in this last he professes himselfe an open enemy, and that is by stirring up his Vassals ungodly men, cruelly to periecute the Saints. In his baites he playned the Serpent, and put on sheeps cloathing as an Angel of light, deceiving souls. But if the Children of the light and of the day, once discover him in these his wiles and devices so cunning; he will then appeare as a Roaring-Lyon, as a Red Dragon and beast of prey and swallow up the man child and roote out the name of *Israel*, so that there shall be no more remembrance of them if it be possible.

If he once perceive that he have no freinds in their hearts, no lust there to forward his motions and temptations without, but that they are wholly lead and guided by the countell and spirit of God, then he'll treat no more, but fall upon a furious storme of bloody blaspemy, and

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and stirs up wicked men, that are filld with his Malignant humor and that are the true spawn of the old Serpent like, Children of wrath, to swell and rage in blood and torments against the lambes of Christ. And Satan through them as his cannons spits out his Malignant flames,

If a Ruler in a Nation, he sets him a worke in head and heart, night and day with other Counsellors of darkness, to make Laws, and draw black lines of curse and wrath, against the Saints, as traps and snares, to ketch them in: infringing their liberties and commanding them to fall downe and worship that golden Image that he hath set up, and for refusing, casts them into a fiery furnace, and blowes up the spirit of all the ungodly Crue under him by infamous reports, and opprobious nick-names, to execute his wrath-full designe: so that now if he cannot flatter them out of their holy standing he will if he can fire them out of it, if he cannot smile them into uncleanness he will frown them into it if he can: if he cannot defile their hearts with lying vanities, he will torture and destroy them by matchles cruelties; if he cannot make them one of the world, he will

will cast them out of the world: If a Throne will not move a Saint, nor remove him from his foundation, he will then try what a Stake will do, for wicked men will leave no counsell nor command unacted, that their father the Devil gives them, to root up a plant that is of the Lords planting, if they cannot take off his heart from God, they will take away his life from his body, so that if he will not cease to live the life of Christ, and to do his Fathers will, they will make him cease to live the life of a creature, unless he will do their wills.

Gods appearing in the Saints is a torment to the wicked world, as Christs appearing was to him that had Legions, who said why art thou come to torment us before the time, we know thee who thou art; even so they know whom they are that they torment, the Sons of God. The spirit of grace is a torment to the spirit of this world, and therefore the men of this world will break all the vessells of grace and be a torment to them if possible. The enmity of the two seeds will now appear like light and darkness, in an absolute contrariety.

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As Christ doth more or less appear in them, so do they more or less appear against them, and their first step to persecution is Reproach and Defamation. They cry down those in all ages that the Lord sets up, and those that are called by his Name, they brand by all names of infamy, which are the Devils watch-words, and which pass through all his Courts of guard throughout the Land, if there be but one in a Company that barks at a Saint, you shall have all the whole Crue or Guard to open their mouths at him, and this they will do at the least, when there is power in their hands to do no more.

Secondly, They will shoot at them, for arrows, bitter words of slander and false report, fathering upon them all errors, lyes, and deceit, counting them deceivers tho true, and hereticks tho in the truth, but this as it is no great thing, so no new thing, for the World to mantle themselves with the tearms and titles of Grace and Truth, and to cast the true Names and titles of their own spirit, upon the Saints.

The world as blind as it is, sees the names and Expresses of Truth, a beautifull Robe, tho they hate the Impress and power of it,
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but thus I say it hath ever been, that those that have been cald by God, have been ever more miscald by the World. And this is the first and more gentle sort of Satans dealing with the Saints, his first onset is with the small shot of Reproach and slander.

2. Is deprivation of liberty and livelihood, if God have breathd his Spirit into them, they shall no longer breath in the common air; if they have liberty of Spirit to do good and God service, they shall be sure to want liberty of person; if they have received grace without measure, they shall have but a little room to act it in, no more then a narrow prison, or noysome dungeon. If God do fill them with, and feed them by his living Word, the Devil will starv them for want of bread. If God shine in them with the comforts of his Spirit, and make them cheerfull under their burdens, the Devil will frown upon them in hunger and thirst, and say to them, as he did to Christ in the midlt of our necessities *Command that these stones be made bread.*

They that live by faith, must live miraculously, or else they may starv for any care that

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that the Serpents seed takes of them. And if so be they do live without their allowance, yet for all this they will not allow them to live, but as mercy and providence doth befriend them, so they encrease in malice & envie against them, for if God so provides that they live without them, yet the Devill so orders that they shall not live by them, they will cut off all supplies of maintenance from them, seeking to make them yeeld, by oppression. And now if all this do not do, malice growes high and wrath ripens, and Salamander-like, it must now live in a fire that is kindled upon the bodies of the Saints, or Vessels of grace, and now seeing we cannot overcome them neither by flattery nor cruelty, let us now destroy them at once, and root them out, that their name may not continue among us, and let us put them to lingering deaths, to shew our malice, & to try their strength. Let us counsell together, what may be most bitter and most tedious, and let us lay upon them the worst of cruelties. Nay, and more then all this, such hath been the height of their enmity, that some of them have been sorry that the Saints have been out of their reach, when out of life, having

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express a desire to damn them, as well as to burn them. And these are the wayes by which the Devil seekes to overcome the Saints.

SECT. 6.

1. **A**ND from hence we may now see what the strength of Satan is to the uttermost, and what are his weapons. Truly his strength is no more but flesh, and his weapons are but carnall, *viz.* temptation and persecution; wiles, and wild-fire; flattery and cruelty; inticements and torments; vanity and tyranny; stroaks and stripes; fawning and frowning, or lyes and blood; bravery and blasphemy; a crown, or a flame; a pallace, or a dungeon; a necklace, or a halter: But all these are too weak, to conquer grace with, tho they may be sufficient to break the shell, or scratch the vessel.

Again, here we may see, both whom and what side they are of, that make use of such weapons as is before expressed, to conquer hearts withall, and that trust not in the Truth as sufficient; that arm not themselves with the Arms of God, and that go not forth

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forth in the exercise and power of grace in their battels, but a spirit of wrath and blood: that because they have not truth on their side therefore trust not to its umpire, nor to its power to determine by manifestation in meek perswasion, the utmost meanes that ever grace used, but will propagate the Image of their own wills and luits by deceit and blood, which are indeed the two only props of all Antichristian power: So that if Christ saith his weapons are not carnall, &c. we may then plainly see, whose weapons these are and whose Souldiers and subjects those are that use them.

Again here the Zealots of the worlds religions who generally count gaine godliness (whatever they say) I say here if they care for seeing the strength of their religion and the goodness of their hearts, they may here as in a glasse, behold this their naturall complexion, and disposition, for your religion you see it is principl'd with lust, whatever is profest and pretended, and it is maintained by blood and cruelty. The world is your principle: be your profession what it will the devil cares not, for he hath strong possession, & you are his strong hold.

And if there be gaine and honour in your way of profession of any kind, if you cannot maintaine your doctrines and practice, by argument from Scripture, your lustfull principle will teach you to maintaine it by blood, you will engage whole Nations in blood upon your score and make an arme of flesh, your refuge and support. And if you cannot pervert Souls that differ from you, you will seek to destroy them by fire and blood. So that you may easily see your selves, and whole you are, and what you contend for, and against whom. And in your complexion you may read your owne condemnation, and sentence your selves to be none of the Lambs followers.

Again, hence is a very waighty information to the Saints: that would be free, as from the love of the world which betraies them in the first siege that Satan laies to them; so also, from the feare of death, and cruelty by faith and patience. We shall soone be taken off, from living to Christ if we be affraid to die for him.

They that overcame here, we see were such as loved not their lives unto the death where ever Christ possesse in perfect love

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ing in it, knowing this that both in life and
death, Christ is gaine: to be or not to be is
all one, or to be dissolved & be with Christ
to one that is in Christ. The Fathers love
in him hath made him free to be at the Fa-
thers dispose either for life or death, for be-
fore Christ came into him he made himself
his end, but now grace hath taught him to
make God his end, and therefore it doth
not dant him, to end his life for God.

He is one that thinks it not strange of a
fiery tryall: no, no, so soon as ever he knew
Christ, he knew him crucified, and took up
the cross to follow him. And he knows this,
if he paies that and sacrifices that to grace
& God, that must be paid to nature sooner
or later, what looser can he be by it? or
if God honour him by his grace so much
as to make him give up his life to him in a
sacrifice, who will at one time or another
call for it, how great a gainer is he by that?
and thus a Saint is and must be able to
withstand Satan in his last assault of
blood and cruelty: and these are the two
waies of Satan upon the heart, flattery and
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battery, and these are the two powers of a Saints security against him to be freed from the love of the world and the feare of death: by these a Saint is defended, the faith is maintained, and the devill is conquered as you shall further see: and this brings us back againe to the words, from which we speak, *And they overcame*, but how?

SECT. 7.

6 **T**hat is, not only by resisting temptation and bearing of afflictions, but also by convincing at the least if not changing and converting the hearts of enemies: the Saints are made able not only to beare and endure the malice of enemies, but also to kill and destroy malice many times in enemies: grace in Saints living and appearing is of such power that it ever more wounds or heales, convinces or converts, the hearts of enemies: when the spirit of Satan or Antichrist appears most openly in pitched battell against the spirit of Christ, it then evermore receiveth the rout and comes off with the greatest loss, when the Prince of darkness takes the field with

a full body, and all the traine of the Artillery of hell in top illtry and bla'phemy is drawn out, then does Christ in the Saints in the fulness and power of his spirit and traine of his graces, give them the encounter, and alwaies carries the day; wounding of one part by conviction and winning of another part by conversion, causing them to give up their names to Christ, and to disowne the mark of the beast, thus making his whole body to scatter and moulder away, many of them gnashing of their teeth for madness.

T'will never be a conquering day for Saints, till Satan make a generall muster and set-battle against the Prince of peace, till sins of all sorts and degrees appeare in their strength and ripness in all sorts of men of all degrees, in all their colours against graces of all sorts in Saints of all sorts then shall we see a valiant encounter and glorious success: when pride, hatred, and malice, covetousness, hypocrisie, self-love, &c. shall all of them in their full growth appeare in the Sons of wickedness, against the contrary graces in the Sons of God as humility, love, mercy, freeness of heart, truth, self denyall, and these must needs make

make a bloody worke, but Saints must needs make a blessed issue: for if the Suns light expell the darknes of the night, so must and shall the light and beautie of the Sun of righteousness, conquer all the powers and works of darknes.

In the last age of the world the text tells you that iniquity shall abound, wickedness shall ripen, principles and works of darknes shall heighen, but it is in the last and dying age of the world that it shall do so: the world is almost at a period, when men grow perfect in sin, now will God give sin a bold encounter, and cause truth to spring out of the earth, and righteousness to come down from heaven, &c. and the work of the earth shall call for the mountains of the earth to fall upon them to cover them from the Lambs wrath: a sad case it will be when they shall seek after destruction to hide them, they shall choose death rather then life. The life of Christ in transcendent and perfect righteousness shall so shine in heart and brightness, that it shall scorch and blindfold the ungodly; burning and darknes shall be their portion.

The blossoming of this day in Christs time

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time, what a plague and judgment was it to the sinfull world? he was to them then a conviction in sin, righteousness, and judgment: and if it were so in his time what will it be in that day, when every Saint shall be a Sun in all graces of the spirit, so that so many Saints, so many Suns: what will the filthy sore eyed sinfull world do to behold this appearing of God? if sparks of grace in Saints do so offend in this wilderness age of the world, what will it do when every spark shall be turned to a burning flame?

The righteousness of the Saints shall be as the flames of hell to ungodly men, to torment, they shall clearly read their owne judgment in their righteousness, so that the conquest or victory of the Saints, arises from the lively appearing of Christ in them, in all the graces of the healing and saving spirit, now let us but consider of what vertue and power grace is upon the heart to convince and change others into its own Image, and then we may easily beleieve a conquest.

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bloody and blasphemous Sin; I say the spirit of God will be fearfull, wounding, and searching to such hearts; and they will band together to provide a cross for any one that is thus crown'd with the diadem of holiness: but the shining of this spirit upon the world may be like the Sun, able to heale, quicken and comfort the whole creation, except only such a part of it as I spake of before that is curld by God.

The effect of this spirit in fruits of righteousness will be like the beames of the Sun to p'iterfie or purifie, kill or cherish, damne or save souls: when Christ comes once to powre out his name in Saints, the favour of it will be exceeding healing and drawing, you shall see deafe eares opened and blind eyes, and dead hearts quickened and hard hearts softened and renewed, and at the least all mouths stopped and hearts convinced by the invincible power of truth in Saints: you shall see this perfect and almighty grace, of power to awaken the world, and gather together the Elect from the four winds.

To this Jesus shall every knee bow, and tongue confesse to the Fathers glory, that he is the express Image and greatest power of

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of God, and the desire of all Nations. And this is Gods way to conquer in the generall, and to make all bow to the scepter of righteousness, even by the power of his grace appearing.

But here is in the text expressed two waies by which the Saints overcome, and they are these.

1. The blood of the Lamb.

2. The word of their Testimony. Of the word of their Testimony, we will first speak and explaine what is meant by the word of their Testimony, I said something of it before, it is not meant any word of their own proceeding from their own private spirit, though it be called the word of their testimony, but it is meant, the word of Christ dwelling richly in them in all wisdom and spirituall understanding, that sounded forth, and was expressed by them as the subjects or instruments of it: so that it is Christ known after the spirit in the heart of man there counselling and moving what to speak and do in manifestation of the truth of God, I shall heere then observe.

SECT. 8.

THat Christ in the Saints acted and declared, is that eternall word of truth that conquers.

I say Christ in the Saints is that word. To distinguish Christ, and the word as they are both falsely, and carnally apprehended by the world; the most conceiving of Christ and the word, both after the flesh, to be that one person and no other who was borne and suffered at Jerusalem, acting and declaring there the love and will of the Father. And that whatsoever was written either by Prophets or Apostles, that that dead letter is the word of God: now thus and no otherwise to know Christ and the Word, is to know them but after the flesh, which kind of knowledge, historicall, all the world hath of him.

But now to know Christ aright and sayingly, is to know him in us and after the spirit, Christ in the Saints, that is that the very same publique spirit of love truth and righteousness that was in Christ at Jerusalem, putting him upon actions of the great-

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greatest love, mercy & kindness to the sons of men with wonder and power: I say the very same spirit now to be begotten and raised in the hearts of every Saint, teaching and enabling them, to act love, mercy, and kindness both in life and death for all mens good, e en for enemies good, is the Christ we are now to know and apprehend and by which we are saved in justification and sanctification.

Christ must be a principle of life in us before we can be either justified or sanctified in what we do: justification and sanctification arising from a sound principle that teaches and enables us to do all things well, perfectly well; which Christ as he is in us doth teach and enable to do.

The reason why men of the world even the Zelous and devout peeces thereof are such strangers to justification & sanctification; and can ne er find the true impress thereof upon their own hearts, is because they know Christ but after the flesh without them, and not after the spirit as a principle of light and life within them, to act and teach them: and so likewise for the word, they live upon and walke by the light of the dead letter, and not by the
light

light of the spirit of truth, which is still Christ in the heart teaching guiding there, by the light of his spirit.

The Scriptures are the record of what Christ said or did, but Christ himself in the spirit, in the Saints, is that law of the new covenant, written upon the heart, he is there the life power and meaning of what is there reported. Christ is called the word of life, that was from the beginning and is the very same spirit of truth that shall continue for ever to be the light and guide in Saints. Christ as life is the foundation of truth and full assurance, and no other can be: the Scriptures, are the shadow, the character, the report or description of Christ, but Christ is the substance of all that is thereby, and signified so that unless Christ the substance as spirit and life be in us, the letter cannot be rightly understood by us.

And hence it is that all the blind errors and opinions amongst men are hatched and fostered and maintained by men of different waies and profession in the world; because they have not the light of the spirit to unfold the mystery of the letter which as it is carnally read and understood

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stood admits of too contradictions and owns all the false and foolish opinions and conceits in the world: every one, every where maintaining and defending what he holds with confidence from the text: whereas the spirit of truth cleares and unfolds unites and harmonizes all Scripture and makes it to speak one and the same thing proving the truth of every text, by the spirit of truth; as others do, what they say, by the text or letter of Scripture.

Hence it is that the Church is called the pillar and ground of truth, as the spirit and power of truth in Christ, is implanted and begotten in their hearts, and not otherwise. The Pope hath for this cause set himself up in the temple of God as God to determine all controversies, and to interpret all dark places, so calling himself infallible, the representative of the Church, and so the pillar and ground of truth: and so cunningly perswading that without he retain, and others maintain, this his power of probation and determination, error will spring and flourish.

And therefore all carnall stord Religions have learn'd of him to set up chairmen in all Nations, in whose solemn determination

tion and probation, shall all doctrines and practices pass as orthodox and regular, and so strongly and plausibly contend with the Sectaries of the times, as breeders of error and schisme; because of so many several and contrary waies and opinions as they hold one against another: they holding for a union and Nationall order in doctrine and worship, when both parties and all of them are mistaken for want of the spirit of Christ which condemnes the Pope, and all states under him for blasphemy, in perlecution and the sectary on the other hand for ignorance and Schisme: indeed not rightly understanding the spirits meaning in the Scripture, not advancing grace but opinion, and to make the people all one in Christ, but many and severall; as some of *Paul* and other of *Apolls* &c. brooding nothing but illwill and distance of heart among the people of God, proving clearly that Christ who is the way, the truth, and the life as he is in the Saints, is not their way because they are not one, nor of one heart in it, so that the words of the Testimony of truth, by which Saints shall conquer, is Christ in the heart and lives of the Saints acted and declared.

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 love and pleasure; all that Christ then did
 or now does or shall do, or speak in Saints
 is the word of God, as it is usefull to de-
 clare and signifie Gods mind and mean-
 ing: so that he it is in the spirit that is the
 word of their Testimony.

Again, he is the eternall word of truth
 as he is thus understod, that abides for ever:
 if it had related only to the actions of
 Christ at Jerusalem or to the text which
 recorded of him, he ceased to speak as be-
 ing spirit and life in that time: and the
 letter that being dead does not speak so
 clearly

learly and powerfully, for we see men of corrupt minds every where perverting to their own destruction, and interpreting it in their own lustfull and carnall sense.

Therefore it must be the spirit of truth that God hath left to the Saints and given into them, that must be the true originall and sound expositor of the Scriptures, the eternall word of truth: and therefore it is that they are called the pillar and ground of truth, truth having its foundation in the spirir of Christ in Saints, and not else, yet every where witnessed to, by the law and prophets: so that the purity of Christs doctrine and worship is maintained for ever by those who have the word of Christ dwelling in them richly, and plentifully appearing in them, in words, works, and acts of righteousness with power: and so it comes to dwell amongst us, and we behold the glory of it, &c. And thus it sounds forth into all the world, and into all ages of the world, and thus it effects eternall generation

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into faith and fellowship this is that word that is yesterday, to day, and for ever the same; and that changes not, but is that eternal standard to try all and be tryed with: all kind of tryall, and yet still endures: looner than which heaven and earth shall pass away.

The glory of the flesh and the raptures of the spirit may period & vanish, but this word is still abiding as a standard to try mens hearts and waies by: cruelty and envie may breake the vessell that holds it, and iniquity in corrupted wits may seek to cloud and darken it, yet still it abides, one generation goes and another comes, but the word of the Lord that endures for ever: this was, is, and shall be when all the beings that are, are dissolved and changed.

When blasphemy cracks the vessel of a Saint, thinking that truth will be thereby spilt upon the ground, it presently takes root in other souls, and there springs and multiplies like the fountaine of the deep. When the mystery of iniquity seeks to vaile the truth recorded with false glosses of its own spirit, the spirit of this world putting their own meaning upon Christs saying, their own carnall understanding of

Christs spirituall words and actions thereby begetting a senceless and sottish beleefe in men of they know not what : all which shall vanish and perish like a mist or fogg at the Suns rising. So powerfull shall be the breakings forth of this word that no carnall power shall be able to secure the doctrines of men from the assault and conquest of this word.

It ever hath had a being among the Saints in their most wilderness estate, and it wants but a blowing up and kindling by the breath of the spirit of God, and then it consumes all it lights upon, like as stubble is consumed by the fire. So that truth still abides, though the Serpents seed may sting the bodies of the Saints, yet can they not be the death of truth, for it hath in it eternall life and the gates of hell shall not be able to prevaile against it, for it is an eternall word,

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SECT. 9.

A Gaine, this eternall word shall conquer, it shall be able to withstand all that opposes it, but nothing shall be able to withstand it. It shall asse and speak out God with such a power, that all the worlds glory shall fall before it. There shall come into the field against it all the strength of earth and hell, (*viz*) all kind of wickedness, all carnall righteousness, all the wits and learning of men most exquisite and renowned, all pompe and outward glory, all temptations and tryalls, all persecutions and blasphemies by all the powers of the earth combine together, all these shall encounter this testimony of God, and set themselves in battell array against it, but shall not be able to prevaile.

No, truth shall damne profaneness and righteousness at once, and turne the wisdom of their wise men backward, and staine the pride of all their glory, and glory under all tryalls and temptations, and dant blasphemies, and master the gates of hell, like *Sampson*, throw them down, and

destroy, death and the devill and hell shall be cast out, and the life of God in heaven shall take possession, and all the inward frame and outward fabrick of carnall glory shall be dissolved, and Christ alone shall be exalted as the great Prince and Ruler of the Nations, so that those spirits that have served the devill, either in open profaneness or seeming holyness shall now be principled and acted by divine grace or the spirit of Christ; or if not so, at the least awed & captivated by the Scepter of Jesus: there shall be as much power in that word and more to conquer hearts and to beget it selfe in them, than there is in the sword of the greatest Potentate.

Kings shall then become nursing Fathers and Queenes nursing Mothers; they shall make footstools of their Crownes and dust of all their glory: the sword of the spirit shall be of power to turne our swords into *Plowshares*, Lyons and Wolves into Sheep and Lambs. Christ appearing in his elect in all graces of all sorts shall propagate himselfe in all those graces, and by the light and power of them expell all kind of sin and wickedness, as love shall overcome hatred; self-deniall, self-love; humility, pride, &c.

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Hee shall dispossess Satan in mens heads, of all darkness and ignorance, of all error and delusions, and reveale to them his own saving knowledg, and the light of his truth: he shall possess mens hearts with sincerity and truth, with singleness and soundness, and thereby cast out the spirit of lies, hypocrisy, and deceit, their wills he shall possess with his Fathers will which shall steare them in a course of righteousness with freedom, & dispossess them of their own wills, and of the will of Satan, who leads them about in all ungodly practices at his pleasure: their affection shall be possesst with himselfe, and things above, and alienated from all sublunary things. They shall in the whole course of their lives, spring, blossom, and bring forth fruits of righteousness, which have heretofore brought forth nothing but fruits of the flesh, and works of darkness.

In a word, this word of Christ in Saints shall wash, renew, and sanctifie, create and glorifie, and doe wonders upon the eyes of the blind, and the eares of the deafe, and quicken the dead, and cause the dumbe to speak, and the barren to bring forth, it shall cast out devills, and doe marvellous

things, when once the Son of man shall thus lift up his voyce, the Nations shall feare and tremble, and paines shall be upon them as upon a woman in Travell, and they shall not be able to bring forth, nor to set up their standard, for the spirit of the Lord shall lift up a standard against them, thong they be as a flood, so that they shall say, In vaine is salvation looked for from the hills, or from the mountaines for it is only to be had in the name of the Lord that made heaven and earth.

And this shall be, when power shall be given to the two witnesses to stand upon their feet and preach the everlasting Gospel, by words and actions of grace before all the world, and when that sword with two edges shall proceed out of the mouths of the Saints, then shall all strong Holds and high Imaginations that exalt themselves against the scepter of Christ, be cast down, and Christ alone shall be exalted. Christs scepter shall then reach the hearts and secrets of men, and their very thoughts shall be conquered and brought into his obedience.

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SECT. 10.

Well then if it be so, as so it is, that Christ in the Saints acted and declared, is that eternall word of truth that conquers, we are hence then informd, what the word of truth is, even what that eternall word of truth is, or that word of the Testimony of God, is.

It is not truth barely recorded or reported, or the dead letter of the sayings and doings of Christ and Saints in former times that is that converting, and healing, and saving Word. The most that this word does, it fills the head with notions, but cleanses not, nor renews the heart from corruption: it takes and leads people into a form, but does not beget in them the power of godliness: it fills the world with religion but not mens hearts with grace, it erects a worldly sanctuary, a carnall ministry, and carnall ordinances, and carnall professors but not at all spiritualize and make a people holy and peculiar to the Lord, worshipping in spirit and in truth.

It makes many sorts of professors and worshippers, and sets up many waies and forms

forms among men that are all of one heart in the waies of sin (viz) pride and covetousnes:but doesnot make many to be of one heart , and one way in grace.(viz) humility, self-denyall, and love. This word as it is a dead letter, it makes dead Saints, in dead and spiritless forms of Godliness, performing dead works, &c. But that word that is the eternall word that conquers , is the word of eternall life; or Christ in the Saints, speaking and doing words and actions, that are full of spirit and life, that are full of glory and power to heale and save soules.

This word is that that dwells richly in the Saints , whereby they edifie one another, and build up one another, and also whereby they convince , judge, convert and save the world, when men speak and act the glory and power of this eternall spirit of grace in them begotten: when men preach from conversion to conversion, and teach others to do by doing, and being examples themselves in such actions as hold forth most of the riches of the grace and love of God: when men preach grace from a principle of grace in themselves and press to obedience from the law of the spi-

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rit of life in Christ making them free to it themselves.

When themselves are as well Copies of, as Counsellors to, obedience and perfection: when we can read God in every word and action more clearly then in the text of the Bible, when justification and sanctification crown all their sayings and doings: when they speak and do spiritually irresistibly to the stopping of all mouths or at the least to the convincing of all hearts, when opinion or tradition is not their ground to speak or do, but spirit and life.

When a Christian stands in the world and shines as the Sun does in the firmament, whole light and heat and glorious luster hath a cherishing and strengthening influence upon all about it, or beneath it, & so holds on his course, till his day be expired: when men are living words of grace, and speak more by doing then they do by speaking, or can do.

When a Christian comes to be in his whole life the rule, recorder, declaration of the mind and will of God, even an originall copy of the truth, so pure and cleare that they cannot be perverted, corrupted

rupted or misconstrued by the gates of hell when men come to be heart and spirit-learned, as now they are book-learned, and to count the word more pretious then the world, and godlines gain, as now they count gain, godliness: and to make God their God and their end, and not their bel- lies and themselves, when men speak but what they do, and do what they speak, and spirit both their speaking and doing: when men are as Christ was, in all their speeches, gestures, actions, works and sufferings; the language of God to the world the word of God, a draught of the divine Image, a forme of the new nature or new creature, and nothing else.

When it is thus, or that the testimony of God is thus set afoot in the world, and Jesus is thus named, we shall quickly see every knee bow, and all tongues confess that Christ is Lord and King, then may we see 3000 converted at a Sermon, and as many more convinced and prepared to conversion, then shall we see the word of the Lord to be mighty, and powerfull indeed to cast down strong holds, then may *Felix* tremble and *Herod* be not only almost but altogether be perswaded, &c.
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when the word of the Lord is known, thus to goe forth conquering, and to conquer.

2 It informes all such as desire to see the fall of Antichrist, what means to use and what course to take, even to set afoot the Word of the testimony of God by breathing and acting out of Christ in them by preaching and practising all the grace of the spirit of Christ, by putting on the whole armour of God, by cloathing themselves in white raiment by preaching of grace, and not opinions, and practising the power instead of forms of godliness, by being Christians indeed, and favouring sweetly of the true anointing in grace and truth, and not taking our names of Christian from an empty profession and beggetly forme of saints, carnall writs, and ordinances that perish in the using.

When mens knowledge lies not in points but principles, nor their practice in empty forms of devotion, but in the powerfull practice of substantiall acts of grace, nor in some neate temperature of life and manners, but in a compleat renewing in the spirit and outward man.

These things do exceedingly weaken the

the man of sin, when men gird their loines with the girdle of truth and fight with this sword of the spirit, they mightily prevaile and conquer upon the inward frame and outward fabrick of carnall glory.

If men would once goe forth thus in the testimony of God, it would be a Doomsday with Antichrist, & you would soon see all the doctrines and ordinances of men with all their dead formes of devotion and carnall profession, and withall inward wickedness and abominations laid open: and till it be thus that Christ come in the Saints and there appeare in his own person, the sword will never conquer, but it will still remaine a blind superstitious profane, and bloody world: a Saints way to conquer then, is by the word of his patience or sword of his spirit with two edges proceeding out of their mouth which cuts down all hypocriticall righteousness on the one hand and al open profaness on the other hand.

3 Here we may see in what sence the Church is cald the pillar and ground of truth, not as the Lording party of the Churches of the Nations hold, that their decrees and determination in doctrines

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of worship, exhibited to all under their jurisdictions, are the only points and waies orthodox, and the only Antidote against error and heresy: nor as the Independent Churches hold their adhereing (though never so precisely) to doctrines & administrations according to the letter of the text, makes them not truths ground and pillar: but the implantation of the spirit of truth or anointing in the hearts of the Saints which teaches and leads into all truth (according to the Scriptures) blossoming and bearing forth fruits of righteousness, and works of life.

In this sense only may the Church be cald the pillar of truth, as it hath its being and abiding in the hearts of the Saints, and not as it is meerly traditionall, historicall, and vainly notionall: they are Gods elect or chosen number to love, live, and walke in the truth of their hearts and waies one toward another, and toward all men in the midst of this blind and apostasizing world.

4 Here we may also see how the Saints are said to be more then conquerors even as truth dwells and abides in them enabling the n to master themselves, and by the

the manifestation of the same truth overcoming other mens hearts.

Grace has the sole power in a Saint, and so enables him to command both his own heart and others, empressing them from under the command of Satan to the obedience of Christ. And then againe they are more then conquerers, as they overcome hearts of men, and subjects thoughts of men into Christs obedience: a saint is a souldier whose weapons are spirituall, and whose work and employment in this his being, is to serve his Sovereign and perswade others to serve him with all their hearts.

His victory is to reconcile hearts to God and not to subject bodies, the carnall sword of an earthly power may kill and ruine an enemy, but a Saint by the sword of the spirit kills enmity it selfe, and makes enemies to become friends, and such as are a farr off, to be brought neere: the naturall sword enflames the world in wrath and envie, but grace begets peace on earth and good will in men one toward another.

Grace in all its victory and success is healing, it sets up God in and among men
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and makes righteousness a Law, whereas the sword sets up men in power who make their wills a law, the one makes men to yeild fearfull obedience, and the other cheerfull and loyall obedience, even a willing people in the day of the Lords power, the one compells and forces; the other drawes by perswasion, the one makes us servants and slaves, the other Sons and freemen. So that Christ in a Christian makes him strong to conquer both himself and others, by the vertue and power of grace.

5 Here we may see the reason plainly why iniquity does so abound, and mens hearts harden so in sin: why is it, but because the word of the Lord does not goe forth amongst us in power. The minitry and profession that is extant in the world of all sorts hath no spirit nor power in it: all the good things that men speak and do are but empty sounds and dead shadows.

There is a great glorying amongst us of what Christ and his Apostle have done and said in former times, and but little glorying of what Christ saies or does in them: they glory in empty words and empty profession and sapleis forms of godliness but

but where is the spirit and power of the Lord Iesus held forth in actions of grace as love, self-deniall &c : therefore it is that religion as profest is become a scorne, & iniquity hath such a whores forehead, because wicked men have spirit in their acts of wickedness, but professors are spiritless and but meere talkers of that which is good.

Vngodly men fill all their gross and abominable things with the spirit and life of this world and of Satan, but professors words and actions are empty and void of the spirit of God, for if they were not, their words would be more powerfull, their lives would be more fruitful, they would exceed all the world in bearing & bringing forth great and glorious acts of grace, and fruits of holiness. No, the reason why it is now such a sinfull world and so hardened in wickedness is, because there be so many graceless Saints and powerless formes of godliness, religion now adiaies lying in prating but not in practising of truth.

6 This informs us that it is in vaine for Antichrist in the world, to goe about to extinguish or stifle the light of truth, or to blast such an eternall plant of God: no,

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nor is not all the learning in the world that can dispute it downe, nor all the powers in the earth, that can command it downe, nor all the fire in hell that can burne it down, but it rather gaines by controversie, and propagates by prohibition, and genders out of the ashes of suffering-Ones.

It multiplies in the flames, as seed does that is cast into the ground: hence is the truth of that saying, that the blood of the Martyrs is the seed of the Church, it is in vaine then to prohibit any plant of God, not to publish his truth or to speak no more in the name of Jesus, for they can do no otherwise.

7 It informes us what a vessell of honour, every vessell of grace is, to hold such treasure, such rich treasure as truth is, and what a glorious instrument a Saint is to propagate this word of truth which is God himself. He is the Temple and house of God, the Palace of the most high, wherein he shews his magnificence and bounry in acts of grace, &c. He is the great power of God to beget sons unto God, of such a generation as none can declare. He is the wombe of this divine seed, he is

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Gods herald to publish his lawes, and to spread the divine Image and make partaker of the divine nature. His business is to make others be the very excellency of being, the very master-peece of Gods glory, the glory of his inheritance, and the riches of it, the beauty of his ornament in majesty.

This a Saint is by calling, and this he is in employment, the head and beauty of the whole Creation. Therefore let none seeke to quench the spirit, or stop his mouth that has grace in his heart and utterance, under what pretence soever, of not being called: for he is the cald of God according to his purpose, and for this very purpose, to shew forth his praises that hath cald him out of darknes into his marvelous light: the God of truth and the word of his testimony is in his heart, and who shall withstand it? And so we fall upon the next words; *And they overcame as by the word of their testimony; so, by the blood of the Lamb.*

SECT.

SECT. II.

B*y the blood of the Lambe.* The Lamb is slain from the beginning of the world ever since the Sons of men entered into a state of sin: even from *Adam* has this Lambe, that is, this state of innocence and righteousness, been persecuted: the blood of the Saints, innocent ones, or Lambes of Christ has been drawne and shed.

So that by the blood of the Lambe is meant, innocent suffering of the Saints, or suffering without cause; a suffering for that which is good and righteous; suffering for sin, but not in sin, yet for sin, for or by reason of the sins of others: sin in the world was that which caused Christ the righteous to suffer: pride, covetousness and hardness of heart, envied and crucified Christ who was humble, free, and mercifull, but yet notwithstanding he that thus suffered conquered, he that was thus crucified did overcome, whence I observe.

That the sufferings of Christ, or suffering for Christ and truth is an only way to conquer the devill and Antichrist.

By suffering, or for Christ, is meant passing through all kind of reproach and cruelty, through all bands and persecution even to death, for righteousness sake, for doing of things that are holy, just, and good, according to the will of the Father.

By the Devill and Antichrist, is meant the spirit of wickedness that rules in the heart of the disobedient, that is the contrary seed that every where opposes and thwarts the spirit of Christ; or, all the sins of the man of sin in the Sons of wickedness like so many fowle fiends of Hell, setting themselves in an aray to assault Christ; or, all the graces of Gods spirit, which are as so many beames of the Sun of righteousness or members of his mysticall body. So that the point explaind, is this.

That the Saints are holy ones of God, who shine in grace, truth, and righteousness; and suffer reproaches, bands and death for the same; & do by such or so suffering mightily conquer sin to death, and mens hearts to God, and the love of the truth.

You may aske me now, why and how it is so, that Saints conquer by suffering? Ile answer you both in one, and cleare this
up

up to your heart, as an undoubted truth, thus.

Truth hath in it more power, more beauty, more vertue, more excellency, more glory, then sin: where it powerfully and perfectly displaies it selfe, as it does in those that suffer for it, it is mighty, almighty to overcome sin that is weaknes and shame: 'tis amiable and beautifull to take with, and win affections; when sin in its own colours is black and homely, odious, and abominable: which is the reason, it gets so many Cloaks and dresses, and fashions, and cloathing, that truth hath left off to hide in; truth hath vertue in it to heal sanctifie, and justifie, and save hearts whereas sin wounds and putrifies, condemns, and damns hearts, it is such a poyson in the heart of a man: truth hath excellency and glory in it, it goes beyond all wit, and parts, and learning, and pompe, and state, and outward glory, whereas sin is base and low, and dirty, and filthy in its appearance that it beget shame, and blushing in those that are principled in it, and that are actors of it: what fruits had you so that the great disproportion between grace and sin is the cause and reason of truths victory.

2 Truth has its confirmation to the full, when tis sealed with blood, truth is unchangeable, and that man that is posselt with it is so true, he will choise rather not to be, to be ashes, rather then be as the world would have him be, or recede from his integrity and constancy. It never gives out, tis never out of breath, tis eternal life in him that is in it, or that it is in, therefore it must needs overcome: sufferings confirme truth more then miracles; because in miracles, divine power only may be seene; but in suffering, not only divine power, but infinit, and fatherly love is manifested to the full. Tis a mighty confirmation of truths almightiness and sweetness, that can make a Being willing to be dissolved in flames for its honour, truth must needs prevaile, when all that are posselt with it, will rather dye then yield.

3 Truth hath its clearest vindication in suffering, when Christ and Antichrist meet in the flames; when innocency and cruelty encounter there, then is discovered the different disposition of the Dragon and the Lambe, where will and envie, and blasphemy are the best arguments the Devil

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vill hath to war with: there you may know who carries the white flagg, and who the red, there you may know the spirit of wrath from the spirit of meekness, love from hatred, Wolves from sheep, by the ones persecuting & the others suffering, the one making a prey, the other being made a prey of, there you may know who follow the Lambe, and who the Dragon, by their fiery or wary temper, there you may see night from day, truth from error, a Saint from a Devill by their deportment: if light be of more power then darkness, truth must needs prevaile under the Cross, because there it shines like the Sun in the firmament.

4 Grace hath a full exercise & improvement under the Cross. There you may see the forme of Christs person and the express Image of him who is the express Image of God, and the beauty of his face, whose looks are as amiable and ravishing as comfortable & refreshing as the beames of the Sun, where graces of all sorts send forth their sweet scent and savour, and where every grace is crown'd with perfection.

There love, mercy and patience, and

meekness and self denyall, every one of them appeare like so many Suns in the firmament, to enlighten, warm and quicken beholders, thereby generating and propagating themselves upon all hearts, conquering like so many almighties, when thus conioyned to act in perfection: when Saints suffer, then Satan suffers, grace thrives, and sin dies. When grace is most eagerly persecuted, it then most of all multiplies; the Gospel became famous by *Pauls* bands. Grace Salamander-like lives and generates in the flame, one Saints tabernacle is consumed, & many are, instead of that one, cal'd and converted.

God does not sowe his seed in such a manner but to great encrease, the Devill never goes about to pluck one out of the hands of Christ, but he is a great loser by it. As God receives great honour at the stake, so the Church has thereby great encrease: a Saint by dying in, and for the faith, begets many to the faith: like a bottle of ointment, the bottle being broken the ointment sends forth its sweet savour; or as a graine cast into the earth that springs up againe in many, even so grace generates most, the Devill is most tormented, Anti-christ

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Christ is most of all ruin'd, when elect vessels are tryed in the flames; his sufferings kindle sparks of grace in beholders & make them flames: so that graces never grows compleat & perfect, but under a fiery tryal, and there they glorifie & are glorified under the Cross, the weakness and wickedness of the Antichristian spirit is laid open; there pride, envy, cruelty, self-love and ignorance, and all the works of the flesh shew themselves in their colours, there the Devill doth appeare like himself in his ugly shape and dismall forme. So that the face of Christ is not so lovely and beautifull in the sufferer, but Satan is as ugly and deformed in the persecuter.

There he is unmalked, and unvaild, there all his sophistries, subtilties and wiles are discovered; his weakness is first manifested in that he cannot by al his cunning, crafty and juggling tricks deceive, and then his wickedness and blasphemy in that he will destroy, if by sophistical arguments he cannot delude: then will he by fiery and bloody arguments devoure, if the truth appeare once powerfull and clearly in a soule, and so invincible, that neither argu-
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meht nor preferment can overcome, he will be sure to take the true scent of that souls footsteps, and never leave till he have sucked his blood, and these are the waies by which his kingdom is supported and upheld, which are most discovered and greatly weakened by the cross of Christ or suffering of his Saints.

SECT. 12.

WELL then, if it be so that the Cross obtaines the victory over Antichrist, then does it informe all the Children of truth how to be conquerors in their profession. As by holding fast, and forth the word of life, so also by resisting unto blood, striving against sin: no way so powerfull to overthrow the power of darkness. Truth is more propagated and Antichrist is more wounded by one sufferer to blood, then a 1000 bloody pitched battells: for wars proceed from lusts, and tend to the enflaming and hightening of corruption, as we have experienced; but suffering humbles and crucifies the body of sin.

If our time-serving, and carnall professors

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sors could heartily own this truth, they would not so earnestly contend for preeminence or court-favour, or to have powers of the earth their protection and maintainance, in their severall forms of godliness. It shews they are but bare professors in empty forms, for if it were otherwise, they would seek nor desire no other protector but God: but this is the way of those that build up *Sion* with blood, &c. and who do not overcome by the blood of the Lambe, and by the word of his testimony.

This informs us, If suffering be our way to overcome, it tells us clearly whose way it is to persecute, and what is blasphemy, and who are the blasphemers indeed. What is blasphemy but to persecute the Saints? and who blasphemers, but those that out of envie against the truth seek to destroy the professors of it, we have a great outcry against blasphemy in these times, and we may boldly say, that those that make the outcry are most of all guilty of this bloody sin. They being for the most part such as hold that the sword is the utmost meanes of recovery of men from errors, when arguments will not do: that fly

to

to carnall weapons in this spirituall warfare, and that hold the sword offensive and defensive, lawfull in this cause of God: and thus when all other help failes, maintain their doctrines of faith and forme of worship, by bloody meanes.

Saul was their predecessor, and tells you when once that wolvishe spirit was cast out of him, and the spirit of the Lamb put into him, that he was a blasphemers, he took letters to Damaskus to persecute, but being converted he tells you as his nature is changed, so are his weapons not carnall but spirituall, and yet mighty to cast downe, &c. He gloried to draw blood formerly, but he had rather lose every drop of blood in his body now, than shed any drop of the Lambs blood: yet our blasphemers will not take example by him, they will practise *Saul*, but not *Paul*, they wound and damne souls that stand in the way of their lusts, but are farr from seeking either to heale or save them.

Let the people of this age then know what blasphemy is, and who are blasphemers, even such as would beate and burne souls into their faith and worship, if they cannot by their sophisticall arguments perswade them: that had rather see ten

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thousand lose their lives at the stake, then themselves the profits, pleasures, and honours of this world: they are the blasphemers, let them cleare themselves.

And this service, this point of truth does us at this time: it tells us what the worlds religions are, that must be thus maintain'd and defended by blasphemy, who because they have not a scepter of righteousness to rule with, doe rule with a rod of Iron: but cleare it is that this is the way of that whore, whose clothing is in scarlet and whose garments are dyed in blood & posyed with names of blasphemy.

For if suffering be the way of the Saints to conquer, then persecuting must needs be the way of Antichrist; if bleeding be the Saints way of overcoming, then shedding of blood must needs be a whorish practice.

Well, but in the last place Saints must not, they need not, they cannot, they will not be discouraged by the sharpness of Antichrists weapons, for they are sure to conquer: you took up Christ and the Crois together, and you cannot weare a Crowne of glory, unless you weare a Crowne of Thornes; you must put them on both together: your Crowne of glory is to be made perfect in grace, to do your Fathers will:

and this you cannot be, nor that you cannot do, but in suffering: there your graces shall be perfected, your cause vindicated, and you in your God glorified.

Flames shall have no power to torment, grace shall have so much power to strengthen: you desire I know to see the death of the body of death, and to see Christ exalted, and the Devill conquered: you have, as no other way, so no better way then by living in and dying for the truth. Dying you will say, it is a word or rather a work of terror, no, no, the only sting of death is sin, and your dying is to be the death of that thing, that is the sting of death. Oh therefore have not, or, Oh you shall not have in this engagement, dreadfull thoughts of death; for that was here you see and is your Heroick property, exprest in the next words: of which I speak but a word.

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SECT. 13.

A *And they loved not their lives unto the death.* And they loved not, &c. whence note that it is alwaies the property of those that love Christ, not to love their lives *unto the death*: (unto the death) many think they could die freely, but when the time comes they are loath to die. But at the point of death even in the midst of life and health, the love of Christ makes a Saint out of love with life.

A Saints life is not his owne, but Christs; he reserves nothing to himself, no not his dearest life: while his life lasts, hee'll honour his Christ by doing, and when death comes, let it come what way it will, hee'll honour him in dying, in dying patiently, chearfully, contendedly: and, all that can be said, hee'll die holily, holy was his life and so shall be his death; he is Christs actively and passively. A Saint is contented to be or not to be, so Christ may be honoured: he is wholly swallowed up with the love of God, and therefore cannot love himself nor his life: like fire and candle he is willing to consume to ashes, so others may receive

ceive warmth and light by him. The love of Christ like fire from heaven hath seased upon him, and he is willing to be the combustible matter for it to feed upon.

1 This informs us how Saints come to be such conquerors by suffering, because they are conquered by the love of Christ and so far as not to love their lives, for Christ: the flames may consume them, but they cannot overcome them, for they are chosen, and called, and faithfull followers of the Lamb.

2 This informs us why and how it is that poore creatures are so miserably in love with this creaturely Being, and hug this naturall life so much, and straine in waies of sin to support, and dread to be dissolved (viz) because the love of Christ is not in them, for if it were, they would not so love their lives as they doe, to do any thing unlawfull, or feare any power of man.

3 It plainly tells us that self-lovers will never be sufferers for Christ, they that love their lives will neither live to him, nor die for him. Tis in vaine to profess Christ that we love him, if we love not to die for him as well as to live to him. If men feare death

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death, they'll fall off from God; if the wind blow never so little, every blast will tumble them down.

4 It informs what it is that is the heart and spirit of God, and of eternall life: it is love that makes men not to love their lives unto death: death it selfe has no power over this eternal principle. Saints that love God feare not, nor feeble not, but are made insensible of, all the wounds of Satan or his Instruments.

Lastly it comforts Saints living or dying, that they love not their lives to death. It makes their hearts free and cheerfull in drinking the bitterest cup: for as God has laid out for them great employment, so has he laid them out for that; and given in to them of his own almighty spirit to beare them out, even his heart of love; which makes them not to love their lives unto the death, and which enables them to conquer death, and lead captivity captive. And this is their comfort that their life is hid with Christ in God.

FINIS.

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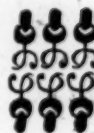
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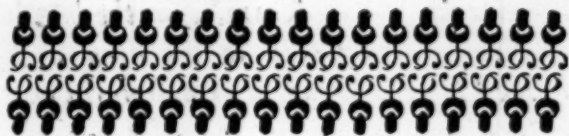
In Which,
All worthy actions
are wrought

LONDON,
Printed by Jo. Streater for Giles Cal-
vert, at the Black-Spread-Eagle, at
the end of Paul's, 1655.



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To the Reader,

Beloved Reader,

I Have here offered to thy view and consideration a few Lines, wherein I endeavour to be both searching and healing: Be thou as well willing to be wounded as cured. For it is Gods ordinary Method, like a wise Physitian, to lase the putrified part, before he apply healing. Christ is a Judge to the old man in us; & in the new man in us, is he a Saviour to us. Christ, to the flesh, is Moses, and an administration of Condemnation; but in the new man, is he appearing like himselfe, lovely altogether, as an administration of Righteousness. The Law, in Christ's hand, cannot wound nor condemn; the sting and venom of it is
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taken away: But Christ, in the hand of Moses, searches to the deep and quick: He is a dreadful or delightful object, according as the eye that beholds him is a double or a single, a dark or a light eye. Christ is altogether Love, and lovely to a light eye, to one seeing by Faith; but a consuming fire, to a dark understanding. He may be one or both to thee, in these few lines. But whatever he be to thee, stooping to, and kissing the Son, will be the best way thou canst take: For, never any that withstood the Lord, prospered. The smallest appearance of his wrath, maketh the mountaines to tremble.

The End of these few Lines, is, to prove mens work, & to help men to prove their own work. If it be good work, it will patiently abide the trial; but if not, it will be apt to censure, though not able to withstand. If the heart lie down under the Tryal, 'tis a good Symptom; but if not, but that it rise up against it with a boiling spirit, all's not sound: Sound flesh will

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a sound spirit : if it make entrance into
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ciple. If the Principle be not sound,
the work cannot be sound, though it be
fair to see to. If your works be done in
Adam, they are of the worst sort, to be
sure : but if in Christ, they will abide.
Adam doth nothing well; Christ doth all
well, and nothing amiss. Ask the que-
stion then seriously, with a desire to
know, whether you are in Adam, or in
Christ. You were better not work at all,
then not to work from the last and best
Principle, of Christ.

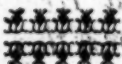
what follows, designes the clearing upon
what Bottom men stand, what Legs men go
on, and with what Hearts men do, the
things they do : for if they do not do from
Christ, they do but undo themselves, and
labour hard to multiply and contract guilt
to themselves, and condemnation.

He

He that writes these few Lines, desires
to have you Do soundly and searehingly,
Nathanael-like, and not Pharisek-like:
which you cannot do, but in Christ. I
had rather you know the Name of God,
and the Truth as it is in Jesus, than my
Name, or who it is that writes these
Lines; and therefore subscribe my self,
A Friend to Truth and Peace. *msbA*

If the Lines that you read have not au-
thority in themselves, in the sence they
hold forth, no name under heaven can
give them authority, but onely the Name
whose Name is my Sanctuary & Refuge.

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CHRIST in MOSES,
and MOSES in CHRIST:

OR,

The Law in Gospel-clothing,

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The Gospel under Legal administration:

OR,

What Works are the works of the
Law, and what the works of Faith,
Explained in a word or two, by the different
Principles from whence all Actions flow
of ADAM and CHRIST.

In Moses shape may Christ appeare, when Love com-
mands to doo;

And Moles in Christ's shape may be, when Fear of God
acts you;

If therefore Law's commands you'd change, to promises of
grace,

-In Love alone do and perform, and not from fear so
base.

If of the Law you'd Gospel make, in Moles Christ
you'd see,

Then Fear must not you set a work, but Love your King,
must be.

I Have here a word or two to speak to
the Knowing ignorant, Righteous sinfull
world; and its a searching unbottoming

Word; 'tis to turn the garment of Profession, that will hardly bear or abide a new dressing. 'Tis the last and worst Age of the world, that's certain, that hath its bestside outward, al the work of the Times now-a-days, is to get a fair Covering for rotten Principles: to get the name of God into their mouthes, and to banish his Power out of their hearts. I censure no mans person, but judge and condemn that Principle of unrighteousness that runs & shrouds it self (may I not say everywhere?) under a Form of Godliness. And it appears to be but a Form, by the general Contention and Strife of Tongues that are amongst us, an onely mark of Carnality. Through Pride comes Contention, and Contention has brought us to Confusion; and blessed be the Lord for it, whose immediate hand we may now expect to restore us, and to create his own Order amongst us again. All Orders and Sects of people are miserably lost and mistaken in this main and onely thing, that while they so earnestly press conformity to the Letter, they neglect the looking after what principle people act upon: They generally labour to action people, but not to foundation

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dation them aright in a King. Some foolishly labour to make men conform to their wills, by the power of Magistracie; and others, that have not that power, by the Curse of the Law: but rarely is it seen that any endeavour to draw hearts to obedience, by the power of Christ. This is much to be lamented! But that can not be well don, that we are driven to, by the power of the Law, and not drawn to by the power of the Gospel; or the manifestation of the Love of God.

I would not have men leave off the keeping of *Moses's* Statutes, while the world stands; but I would have them not driven, but drawn to the keeping of them, by the grace of the Gospel; which grace is onely and alone able to make men soundly and sincerely to keep the Law. I would fain have Saints so do, that they might do righteous workes, in Righteousness. I would fain have Christ's righteousness dwell in, and possess all your actions. I would fain have your actions be spirited, and proceed from life. I would fain have the Fruits have a good Core, as well as a good Skin and Colour: and that for this reason would I have your hearts no less, but bigger than
your

your actions: that as your name smells
sweet, by the influence your actions have;
so your souls, and secret parts within,
might rejoyce and cheer from the influence
of a good and righteous Principle: that as
your Works declare Faith in the judgment
of man; so Christ, or that righteous Prin-
ciple in you might witness you righteous
in the sight of God, in the secrets of your
own bosome. My designe is your Bosome-
satisfaction, that you may have a clearer
testimony within, from the Spirit; than
without, from all your goodly and gallant
workes and performances.

But thus much onely, to usher in my
following Discourse:

Que- **W**hat is it that makes a real
fion. *and true Christian?*

Answer. Christ, that Anointing, or a
sound Principle; the love of God: not a
work, or works though never so many and
lovely: not the fulfilling of all the Com-
mands in the Bible, but a heart filled and
princip'd with Love, that holy Vnction:
not bare action or form, but that that
creates them, and gives Being to them;
which is, Christ.

Q. What makes actions bad, that are seemingly good in themselves?

A. Their principle they come from. And the principle that makes good actions bad, is *Adam*, or Self, that original of all unrighteousness: this Principle makes a man to terminate in himself, whatever he does to make himself his end in all he does.

Q. How doth this Principle discover it selfe, or how is it discerned?

A. When all our goings out in action or performance, is but to fetch-in to our selves some good; when we pray for our selves, & preach for our selves, to procure or get worldly good or heavenly good thereby: when we are not happie in acting, but act that we may be happy: when 'tis not our glory to do, but do, that we may have glory: when we seek for grace but in order to glory, and not for grace as being glory it selfe.

Q. But are all our works nothing? Upon this ground, how are we to account of our works thus acted?

A. We call and account them to be but the righteousness of the Law, not of Faith; but rags and mentruous stuff, that are to be forgotten, and of no account, but to be accounted

accounted as dross and dung: they are but our own works, and not Christs works: let them be what they will in bulk; though they be the highest in act, giving all our goods, and that to the poor too, from whom there is no return; yea, though it be our bodies to the fire, for the profession of Christ, by whom we hope to be saved.

Q. But what will become of all the good Works in the world, if it be thus? Where is the man that acts purely and righteously, if it be thus?

A. There is a day coming, a Day of Judgment for al such Works; a day wherein the Lord will try all works by fire: and these works are the stubble that shall be consumed to ashes,

Q. But can it be so, that all should be nought? What, all the Zealous Performances of these and former times? Have not some, nay many, suffered much to obey and keep Commands? and is all this so little worth?

A. If they suffered or did for such an end as before, hoping or expecting thereby a reward; if it were not a reward to them to suffer, 'twas all drossie and reprobate stuffe, and laid out for the fire.

Q. But if it be thus, no flesh shall be saved.

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A. No, Not any flesh, not any thing of the Old-Man in us, or without; not the Old-Man in the newest and best apparel of Works that can be, shall escape the Fire: all flesh, and fleshie Works, as these are, are allotted to the Flames.

Q. But pray let me more thorowly understand what this Admit- Principle is: for certainly 'tis a Serpent in our bosomes, full of Venome, that can poison such gallant Works, and that doth so abominate all our best things?

A. Adam in us, is the spirit bound up in and to it self, whereby all freedom is stifled and imprisoned. The heart so princip'd, in all it does, does for it self: It makes Creatures look more at the end of their Work, than the Work it self: it makes them quicksighted for their own advantage, in every thing. Christ is One for us all, and Adam is One onely for himself. And because Self hath no righteousness nor good in it, to teach and act it; therefore it must have a Character to guide it, a Course to drive it, and a Promise to draw it. It can wind it self into any Form or Duty for advantage-sake. It can bear Reproaches, Imprisonment, Humiliation, Buffeting

10 **Suffering, Banishment, Fire, Loose all,**
 11 **and Endure all, for Heaven; because**
 12 **as heard that Heaven is a full reward.**
 13 **It is a Spirit incompassed, or bounded**
 14 **within the Circle of Propriety, and cannot**
 15 **find the way out. 'Tis never infinite, but**
 16 **finite, and little, and scanty: If it do any**
 17 **work of freedom of that nature, it strives**
 18 **and labours in it, and 'tis not natural work**
 19 **to it. It acts cheerfully when its wages**
 20 **are before it: but take away the Reward,**
 21 **and the Work dies. Tell such a Principle**
 22 **that there is no other Heaven but living**
 23 **in the Will of God, this flats and lads the**
 24 **heart exceedingly; it raises a Tumult in**
 25 **the soul, and makes it cry out, Blasphemy!**

26 **Q. Well, I experience a great depth of**
 27 **mischiefe that may and doth arise from this**
 28 **Adamic-Principle: But how shall I be de-**
 29 **livered from it?**

30 **A. 'Tis Christ onely can make you free;**
 31 **and he can make you free in deed, and to**
 32 **purpose: He can break all bands and cords,**
 33 **all chaines and letters from our Legs; and**
 34 **make us free-hearted, and pure-sighted,**
 35 **and open handed, and bring all good to**
 36 **us.**

37 **Q. But what is this Christ that is said to**
 38 **be**

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be the Way, Truth, and Life; that is, He in whom we do all well, and as it should be done; soundly and righteously? I have been used to the name Christ much, and I have heard of the man Christ, much; but pray, is there not something more meant by that Christ, our Righteousness, Justification, and Life? is it not some inward Principle?

A. Yea. Christ Jesus our Saviour known after the Spirit, is a Spirit of Love; a Spirit made Love: And this is the Principle of all Righteous actions, and the Guide of all Holy and Pure doings. Christ is a Spirit of pure Love, nothing else mixt with it, but Love without all mixture. This Spirit of all Love, is God in Life, Light, and Strength in the Soul. This is Christ Jesus the New-man spoken of, that is our Wisdom, Righteousness, Sanctification, and Redemption: This is that Principle that makes Infinite in apprehending, & Eternal in doing: This is He, that Masculine, that onely One, the Cheifest of all, the express Image of God and his Glory; the onely begotten Son. What ever He does, the Father is well, exceeding well, pleased with it. Christ is then a Spirit of Love.

Q. How does Christ discover himselfe where he is?

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A. He is known by his Super-fleshly, and Super-natural actions and going forth, his singular Works. He layes down his Life for his enemies, He prays for them, He blesses them, He forgives them, He feeds them, He heales them: He freely expends himselfe for the good of others, He seeks not his own, He beares all injuries, endures all crosses, and seeks others help to his own hinderance: He is especially delighted in works of Mercy and compassion. It appears, He is but a little in the World: He delights more in giving than in receaving: He is Infinit to others, and Finite to Himself. Mercy is to him more than all Burnt-offering and Sacrifice. Releiving a beast out of misery, is more than observing of a day, though it be the first in seven, called the Lords-day,

Q. How is it that Christ's Works are better then Adam's?

A. Because He acts in freedome. He is better and bigger than he seemes to be. He works more soundly & cordially, more really and inwardly, more chearfully, and comfortably, more powerfully and effectually, more boldly and courageously, more thorowly and eternally: It has it's end in what

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what it does; and it does to the end, and never ceases: It does in Peace, and not in Fear; it does from Justification, and not for Justification: It does from being one with God, and not to be one with God: It delights not in shadows, but in substance. When Love works, Life it self works: Whereas *Adam* worketh (for) Life and Salvation. &c.

Q. What rule does Love walk by? or what guides and directs it in it's actions?

A. It is a rule and guide to it self. It rules and governs by its own Law and Scepter: 'tis the Sun in the firmament of a Soul, that rules the day there. Where hearts are void of this Principle, there the Moon and the Starrs govern them: The Laws and Judgments of man is their guide; and so they change as the Planets alter them. But this is such an al sufficient light, that there needs no other; there needs no other teaching but as this teaches. This Lamb it is, that is the Light of the Holy Ciry.

Q. But what does Love lay aside the Law, and it's teaching and government?

A. It makes no use of the Law at all for teaching and discipline, as a School-master

'tis no longer so under it. But the Law or Scripture is of very good and excellent use, to testifie and beare witness to it, as the Messias: therefore search the Scriptures, for they are they that testifie of it; and upon it depends the whole Law & the Prophets. Love is the fulfilling of them; 'Tis the Sum, Substance, and Spirit of all truth: 'Tis all the Commandments, and all that have been; have wrote of this Saviour Christ to come, as the onely deliverer of his people,

Q. Well, but we are then mistaken in our Saviour too. I understood Christ in the literal sence, as he was once in the World, in one person dying and suffering for the sins of mankind?

A. Mistakes are ordinary in the dark: Christ rightly known, is known after the Spirit, not after the Flesh. Paul had so known but that was past with him: he now knew him in the New-man in him, which was this divine and Allsufficient Principle, Christ. In that one person was a glorious dispensation or manifestation of this glorious Principle; to act in lively demonstrations to the World: but Love in the Spirit of that one Person Christ, was that Almighty

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mighty in him, that made him to do and suffer all these Heroick acts, as he did to the worlds admiration. 'Twas this enabled him to leave the Glory, and veil himself with Misery; to leave the Crown, and submit to the Cross: 'twas that enabled him to do all: and for this, was he called *the express Image of his Fathers glory, who is said to be Love; God is love*: and thus is he called *our elder Brother*, and *the first fruits unto God*, of or in this Spirit and Principle, and none else. This it was, that was called *the Son of God, the only Son*; and this makes us to be the Sons of God, & Co-heirs with *our elder Brother* in this glorious, principle of Life: & so much of Love in any spirit, so much of the Lord Jesus is in that spirit: so that if the Faith of men be destroyed by this in any point, let it be so; it is but the faith of men; and Christ came to ruine the Flesh, & to advance the Spirit: which himself is.

Q. Well, but how is Love a Saviour? how does it justify and acquit from Sin and Condemnation?

A. By unveiling the eyes of our understandings; by delivering us out of all bondage, and from being under a Law of carnal Commandments; by breaking down

all partition-walls. The heart once changed into this Principle of Love, the Law ceases to it; all its rigour and power is taken away: and now Christ commands, instead of *Moses*. And so Christ being our Light, and Power in doing, we are at peace; and all dreadful apprehension is taken away, and there is now no Condemnation: For we are in Christ Jesus wrapped up in Love: the Law of the Spirit of Life, hath made us free from the Law of sin and Death. And this is that thing that is born of God, that cannot sin, and with whom the Wicked one hath nothing to do; and this is that immortal Seed, that Word that lives and abides: This is that High-Priest of the purest order, that had neither Father nor Mother, but was immediately begotten of God: That high-Priest that is holy and harmless, undefiled, and separate from sinners, that has entered into the Holy of holies, there to appear in the presence of God for us; this is he that hath suffered for sin and had none in him: and that saves from sin and wrath, by the sacrifice of himself; and doth for ever perfect.

Q. But a little more of this. How does Love justify?

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A. By Vnion with God. When once our Spirits are made Love, that Love apprehends us, and we apprehend it as God, then we dwelling in love, dwell in God & God in us and are one with him: We are no more twain, but one; to making peace, we are now in him and he is in us. Christ's prayer is, that we may be all one. Love makes us one with God; and Vnion is the root and foundation of Justification and of Peace. And this we finde to be Christ's employment, to make us one with the Father; to draw us high, that are afar off, by reason of alienation and enmity in our mindes; to work reconciliation.

Q. I have much mused at the advancing of this Principle, and the high commendation that is given to it in Scripture beyond all other gifts, as the onely Excellent Way. Paul, in 2 Cor. 12. runs over all the gifts, orders, and gallantries of the Saints: but brings in this at last as more excellent then all the rest; and sets down more noble acts performed by this than all the rest, in Chap. 13, and commends it among the Saints, as the excellenest of all; wherewith he would have all things they do, be seasoned; Let all your

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things be done in Love, saith he. And Christ abridges the Law into this one Commandment that he calls the New Commandment, that they love one another, and calls it the whole Law and the fulfilling of all righteousness. So that I begin to see it to be a mighty and noble Principle; but yet I want to be resolved in this one thing; What order it is that Love walks in? or among what people? and what it is exercised in?

A. Love walks in the order of God, it being God himself: and is confined to no one form, or to no one sort of people, but is free to all sorts of people in their several dispensations; seeking therein to heal and comfort all, to hurt none; and none can hurt it. It exercises it self in doing as the weak do that it may beget it self in the weak. Where doubt or question is made, and that people put more holiness in one Day or Form of worship than in another, there it can descend to the in that thing, as being nothing but shadow, to advance it self in them; as the onely substance. Thus Paul became all things; a Jew to the Jews, &c. Thus he could be Circumcised, as well as Baptized with water; and he blames

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blames not *Timothy* for the thing done, but for his manner of doing, his dissembling, in it; which if he had done it in love, he could not have dissembled: whereby he lost his advantage upon the hearts of the people. 'Twas not Circumcision, nor Vncircumcision; that was any thing to him; but to further the work of the new creature in them.

Q But is Circumcision lawfull? That was an old administration of the Law, and is past and gone, and not to be revived.

A. All things are lawfull, but all things are not expedient; all things do not edifie, at all times. Though Circumcision be old and gone, with many, or most; yet if there were a people bound up to it, so that they could not see beyond it, Love would teach the heart of one under its power, to condescend to a people under it, out of policie, to insinuate this onely thing, it self, into them: For he that thus observes it observes it to the Lord, & he that thus observes it not, observes it not to the Lord: so that we may do, and not do, and serve the Lord in both. 'Tis not Doing, is any thing; but our Manner and End in doing, that is the main.

Q What is the action of Law, or the action:

action of Grace? I pray distinguish to me.

A. 'Tis action of Law or Grace, according as 'tis originall'd or principi'd. Circumcision may be an act of Grace, and Baptism with water a work of the Law; if Fear drive to the one, and Love draw to the other. If the Fear of God and his displeasure act thee, in any work, to do what is commanded, 'tis but a work of the Law: Let it be what it will, selling all thou hast, giving thy body to the fire for God, these are but works of the Law, if they be done from the *Adamit*-principle of Fear or Self-endedness.

Q. But is it not good to keep the Law of God, and to observe it; and not to run out into extravagancies and excesses, as many do now a days, professing and speaking high from this principle?

A. Yea, 'tis excellent and beautiful, sweet and comely, to be an observer of the Law; but it must be with a Gospel-spirit; or else 'twill be but a bare observing indeed and it will be no more satisfaction to thee, than the Pharisees washing of pots and cups was to them. But, upon such ground as *Paul* speaks, to keep the Law is good

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good; not as bound to the Law, or under the power of it for life or death; but as binding our selves to it by the command of Love, and doing of it upon this Account to serve your brother in it. *Use not your liberty, though you be called to liberty, as an occasion to the flesh, but by love serve one another; and, provide things honest in the sight of all men. Whatsoever things are good, honest, of good report, &c. these things follow, and thus do. Destroy not thy brother in such things, for the want of doing them for whom Christ died: for then thou hast not Charity. Excessive behaviour destroys rather than saves. I shall not here judge, but leave the judgement to the Lord; but I am perswaded that the extremities of many in These Times, and the Excess in action to which they have been carried out, has been a Judgement to themselves as well as an Offence to others; and that they having been carried out in extremities of spirit, as being under the power of their action, have had little peace or comfort in or after such actions: walking so uncharitably in them as they do, the Lord hath judged them for it, and will judge them. For this undoubtedly the Rule*
and

and Practice of Christ is, to do such things as are honest in the sight of all men; and it is the practice of the highest measure that ever was, and such a practice as serenity of heart and a still quiet spirit will lead to. In this, I speak as one that hath obtain'd favor of the Lord. Therefore, let your actions be under your power, but be not you under the power of your actions, *I can do all things saith Paul; but I will not be under the power of any thing.* Whatever you do, do it in Love; and then, be sure you shall do nothing but what is good and well; and all you do, shall be also well done. If Love command you to do, whatever you do, Christ is the power of that action: for Love behaves not it self unseemly.

Q. But what is the salvation that God will work for us in the world, and amongst the sons of men?

A. He will destroy the Reprobate-seed of the Serpent, or first Adam, in the hearts of all men; and infuse into the hearts of all his own, Elect-seed of Grace or Love; and that shall rule and command in all men. Then, when this the Lord hath accomplished, shall those words be fulfilled, that *the Lion and the Lamb*

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*Lamb shall agree together, &c. and our swords shall be turned into plow-shares, &c. and there shall be no hurting nor destroying in his holy mountain. The Scepter of righteousness shall bear sway; and the government shall be upon Christs shoulders: and the Prince of peace shall rule: and the cry of Oppression shall no more be heard; but Joy shall be, and Gladness, in all corners of the earth, from one end of the world to another. Ephraim shall not ex-
vie Judah, nor Judah vex Ephraim: but we shall be all of one heart and of one way: the Lord shall be one, and his Name one in all the earth: for we shall be all taught of God.*

Q But how long shall be the time of fulfilling? We see an increase of misery and oppression rather then a remedy: the state of the world being run into great extremities every where, what hopes can you give us of reviving in the midst of our servitude?

*A. The vision is for an appointed time; it shall come, and shall not tarry. Wait for it; for it is at hand. When you see all these things come to pass, then lift up your heads; for redemption is at hand and salvation is at your very doors. When you see
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the world divided in parties, and when you see confusions every where; and desolations; *Nation against Nation*, &c. when you see the poor crying, and none to deliver; then, at this time, *Now will I arise* to save, and lift up and exalt my self. When you see *all the tribes of the earth to mourn*, and discontents in all mens hearts; *iniquity abounding*, pride and cruelty, and *love grow cold*: when you see teares in all eyes, and paleness in all faces, and vexation in all hearts; no satisfaction to be had any where or in any thing; all things comne to a height of extremity; when there is none to help or uphold: Then the Lord's own Arm will work salvation for us, and his Goodness will uphold and deliver us: then is the Lord's *Now*, his time and season to work salvation in, for his people. The Lord never saves Souls and Kingdoms, till they are undone first of all. The ruines of the world betoken that God is at hand to do us good. Therefore, you that are in the grave, hope there, and wait: for the Lord is not far off.

Q. Well: but let us see some discovery of personal salvation. Where the Lord hath raised

raised up his own elect-seed in any heart, what are the buddings or blossoms of that seed?

A. I shall here use my following Lines, to hint out, or make a draught of Love's attire, or the clothing of Christ, his habit and apparel. And I would not have you expect me so much in this or that Form of Worship, which every one sets up to themselves, but to look upon Love as one sufficiently able to give and create to it self, action suitable to its own divine reaching. By the way, note, That Christ, or the Spirit of Love, does not go to any for direction, but to it self. The Sun cannot go any where but to it-self, for light: it infuses light into all, but all cannot adde to its light; it being the light of all, and altogether light. Therefore all actions that have their being truly and purely from Love, are holy actions and righteous performances. 'Tis not so much this or that Form of duty instituted or commanded by the Law; but what is ordained by, and acted from this grace, that is to be called righteous action. That action, then, that proceeds purely from the Spirit, and is but the cloathing of this Spirit, is righteous and good action.

Q. But

Q. But it will be said, Whatsoever action without any limitation at all? then may a man do that that is unseemly, or that is not good in all mens eyes? If it be in Love done, tis well enough, you may imagine the worst of action, if it come from this Principle?

A. This Query, the answer of it is weighty and conseqent to all hearts: therefore consider, That Love cloathes it self with no action but what is seemly, and of good report; but what is honest in the sight of all men. Love aims at others good, and at others peace; and therefore will not do, but to advance the good and peace of others. Love, where it is, does not destroy the Law, but fulfill it. While the world stands, the Law will be in force, (I mean outwardly;) and therefore Love will keep it for peace and order sake, and for its own sake. The Law is its own garment, and therefore Love will wear it: but not so wear any one form or act, as that it may not change its apparel; but it will go comely and decent alwayes, as becomes holinets; twill put on no other cloathing but such. I will speak to the highest in this Principle, this word, that for any one to put themselves into any o-
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other apparel then what is seemly & good according to the Law, is not the actings of Love, from its mixt, moderate, settled, and serene Estate; but that that proceeds from a kind of compulsive Principle, filling the heart with unquietness, and distemperd thoughts, blown up and down by a mighty boisterous winde: and not from a still gale of the Spirit, the still gale of the Spirit leading out or drawing forth into no other actions, but what the Law, and those under it, may call good; the excellent end of Love at present, is, restoring universal freedom within, to settle the heart in peace and satisfaction, to dismiss guilt and bondage; but to limit it self in outward act according to the Law, upon the ground of Condescension. Which work of Condescension, I finde and experience to be the onely employment of those that have attained the mark of the high calling of God in Christ Jesus. So that pure mixt Love is not disorderly, but orderly in all its ways and walks; it being the practice of the third heaven, to do the will of God here on earth. And this I have experienced in many; who having belmeared themselves with action, have washt them-

selves again, and covered to do those things that are honest in the sight of all men. God bestows his grace for these two ends principally, as I finde in mine own experience: 1. To heal and satisfie our hearts, and to make them sound and joyful. 2. To enable us to hold way with our brethren in all their weaknels: the strong being made so to bear the infirmities of the weak, and not to please themselves.

Q. How does Love act? Make a little draught of Love's Modum or manner of acting that I may be able to distinguish it from the old and base carnal Principle.

A. For your sake, O thirsting heart, I will endeavour to inform you how Love paces, what are the properties and dispositions of this noble and royal Principle. And

1. She does, or he does: for 'tis the Masculine vertue; and I prove it, by God his owning of it to be himself. 1. I shall tell you, Love's propertie is not to do for it self; 'tis better at scattering then at gathering, at giving then receiving. Carnal men do all for themselves; and he that does so, let him do what he will, he is a Carnal

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Carnal man, a Son of *Adam*. A Carnal man Prayes, Reades, Hears, Preaches, gives his Almshouses to the poor, his body to the fire, and all for himself; thinking to get by it, to have a reward for all his work, to have a hundred for one: He is a great Usurer. But this heart does all for God, and his sake; for the works sake, or for the sake of those he does it to. The one seeks Grace in order to Glory, and the other's Crown of glory, is to do the will of the Father.

2. Its property is, to be alwayes bigger in heart, then it is or can be in action. Its desires are greater then its performances. 'Tis as an infinite heart, when but a finite and narrow hand. Its heart is to relieve all hungry souls, when its purse is not able to relieve one. It wishes to have more of the dust of the world, to throw it away to the poor, or to cast its bread upon the waters. The poor are now like the Sea; they are many, and their cry is great; it wishes it had for them all, every one. It thinks that stock best improved, that is given to the poor. It findes it so. You little think what rich returns are made by God into free hearts. If 'twere thus, if

Christ raigned in men, the poor need not go a-begging. There was no Begger in *Israel*; and 'tis a shame there are so many in *England*. You that sit in the Stern, look to it: there is more Sacrifice in *England* than Mercy, which the Lord prefers.

3. Love, or Christ's property, is to do secretly; not to let his left hand know of it. He does not Idolize his actions, and be-God his performances. Christ does not let others see, no nor himself see what he does: he does all out of sight, out of his own sight. Hypocrites view and review their shadowes, as the substance, as indeed it is: their substance is but shadow. They call every thing great in their own hearts, if it be but a penny to a poor man: but Christ's substance lies in the root; and all his actions, if it be giving all he has or undoing himself, suffering in the fire, it is but a shadow of that eternal and almighty Spirit.

4. Christ's property is to do eternally. Action lasts as long as Principle; and that lasts forever and ever; it out-lasts all; it sees an end of all. *Adam* growes faint, and weary in well doing; but Christ renews his strength in doing, like the Eagle; it

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runs, and is not weary; it walkes, and is not faint. Christ is eternal, and does eternally; and is never weary, but refresheth in doing. It makes it self, in undoing it self. It desires to live eternally in the body, that it may doe eternally, and for no other end. Its action is as abiding as it self.

5. Christ is well pleased with all he does. He does nothing that he repents of, if it be undoing of himself. Hypocrites do heavily, and sweat at their work; take paine as it, and get little by it: but Christ does easily and merrily: his *yoke is easie*, and his *burden light*: his work is no burden to him. *Adam* gives grudgingly, and repiningly; but Christ gives chearfully. *Adam* looks for a return of his work; but Christ looks for none. A great gift, is a great burden to *Adam*; but the bigger the gift is that comes from Christ's hand, the more easily and the better is he pleased, Christ can give away his estate and life, with more ease then *Adam* can give a penny. So that Christ does all with ease and chearfulness.

6. Love is not limited or stinted to one sort of duties, or to set-Times, but is free to all; to every thing, at all times; and

does all it does, evermore. Hypocrisie worships by fits, and at certain hours and days and is much zealous for them; but Love is always, and in all things, glorifying: it honours God in every thing and time, more then *Adam* does at his best time, and in his best work.

7. Christ wears his own cloathes, his own apparel: he is, and gives being to all his own actions: But *Adam*, or the Hypocrite, walks by others appointment, and puts on others habit; *Paul's*, and *John's*, and *Peter's*, and *Moses's*; and patches up a Garment, a Profession altogether theirs. But Christ habits himself: he is not tied up to any Form, but creates a Form to himself; acts in its own likeness and not in imitation of others. Love is the father that begets, and the mother that bears all its own actions. Love does much with its little: and all were too little, if it had never so much, to manifest its own Royalty, and noble freeness. It does excellent things; things that are most excellent: It is too narrow a world for it to live in. Hypocrites words and works are bigger then their Principle; but Christ is bigger then all he does: and whatever he does, 'tis his own

own work; he does not write after another's copie; but, by his own skill and power, he propagates himself.

8. Love is the onely one at Praising and Thanksgiving; it does nothing but praise in all it does: *in every thing, it gives thanks.* It is fulness in it self, therefore it praises. Wanting-hearts are not apt to praise. It sees mercy in all, God in all; therefore it praises. Those that see God but of one side, in one thing, or some things, cannot praise. Nothing but all Glory is in its eye, and all praise is in its heart. It fears not God; for it is one with him: nor the Devil; for he's under its feet: Therefore it praises. Praises is the onely employment of Christ; to sing *Glory be to God in the highest, on earth peace, and good will toward men.*

9. Christ is absolute satisfaction in himself: nothing disturbs or disquiets; nothing wounds or vexes: all's at peace, all's well; and it can be no better. *Adam* does nothing else but fear and doubt; lives in distrust and torment: If it be but to be lost in the opinion of the world, or approbation of men, it causes paleness of face, and sadness of heart. But Christ is not shaken by the strongest blast of winde, nor the

greatest tempest that wind and water can make : for he is the foundation. Christ can endure the blasts of Blasphemers and Devils, and cares not for it. But Oh how such Nick-names wound the Flesh ! All's sound within, says the heart to it self; and come what will without and welcome. Hypocrisie fears every blast; mens censures are sentences of death : it loves to be well thought of, and well spoken of : it can envie for an ill word from another man, especially if it concern Reputation. But Love bears all, and takes it in good part, imputing all such things to proceed from weaknels; and is strong to forgive injuries.

10. Love is excellent at that divine and supernatural work of doing Good against Evil, of loving enemies, of praying for persecuters : none but Christ can do this : This is too heaive work for the Flesh; that studies Revenge and Amends for all Injuries done to it : it hath always the best zeal in its own vindication ; but Love calls that *Folly*, by *Solomon*. Christ died for enemies that slew him, and crucified him. Christ prayed heartily for them, *Father, forgive them*. Christ earnestly intreated them

to glory. If his enemy hungred he fed him; or thirsted, he gave him drink. But *Adam* says. If I give, I will give to my friends, and to those from whom I hope to have some return again. 'Tis onely Christ that is cordial and sincere at self-denying work.

11. Love does all it does in season, and thereby makes its actions beautiful and comely. It does not give the honey-comb to a full stomach, nor cast pearls before swine; but it deals its bread to the hungry, and administers great things to widened spirits: it drives as men are able to go: it knocks and intreats, before it threatens and commands: it loves to take every heart and business in hand, when all is fitted for accomplishment: it waits till the time come; and when 'tis come, it makes no delay: it answers to a call, and calls when an answer is ready: it speaks when hearts have ears to hear: it suffers when suffering advances the glory of God and his Cause: it does, as God, all in the fullness of time: it buds in the Spring, when beauty is upon all its appearances.

12. Christ out-lives all things else. All Form and appearance dies and perishes in the using: But Love out-lives all the Religions

ligions in the world and is the death of them all : it sees *an end of all such perfection.* 'Tis the immortal and the incorruptible seed. Every thing else lives and dies ; but Love's state is onely life.

'Tis the excellent glory. All things that the Old man knows or does , have beginning and end : but love was, is, and shall be, when all is vanished. Gifts , Faith, and Knowledge cease ; this remains. If you would be sure of Eternity, get Love into your hearts. If you will write Eternity upon any thing, write it upon Love. All the worship and works of Saints, must be melted, and dissolved into this one and onely-excellent thing. 'Tis eternal life, and God himself. 'Tis the All-mighty, and All-holy , and All-happie, and All-glorious God. I do not say there is no other God : for there are that are called Gods : But unto us there is but one and this one ; who will in time grind all Images to powder. Well, not to dwell upon, but to live in this excellent one ; If you would do more worthily than any, and exceed all that have gone before you, let this be your Strength. If you would be of the true undefiled Religion, mortifie

the Flesh: overcome the World, conquer the Devil: if you would be the death of the Body of death; if you would do all Gospel-work, and in righteousness be above the Law, overcome enemies, be faithful to all, oppress and wrong none: if you would walk in the excellent way, and enter in within the veil, into the Holy of Holies and understand all the secrets and mysteries of God, his hidden things: if you would do miracles and wonders; stop the mouths of Lions, quench the violence of Fire, blunt the edge of the Sword, and do all that is to be done; you must be strengthened with this Almighty power.

In a word, if you would do all things well, *Let all your things be done in love.* If you would fulfil the Law in righteousness, then you must doe in love: *Love is the fulfilling of the Law*, the spirit and substance of it and all righteousness. If you would have your sins forgiven you, and be freed from condemnation, and justified; you must know all, and do all in Love. If you would know right, and do well, 'tis by this light and power; and this will teach you both the beginning and end of all things.

This

This is *ALPHA* and *OMEGA*, the
Beginning and the End, the First and
Last. There was nothing before it, and
nothing shall follow it. 'Tis the God
of *Abraham*, *Isaac*, and *Jacob*. 'Tis
ALL in **ALL**.

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THEREFORE.

*If live eternally thou wilt, in Love thou must
Then live: 'tis bliss: without it all's accurst.
This is the power of Christ, 'tis God's right hand,
In Saints, enabling them all to withstand,
Without, within. To it shall all knees bow;
All Powers in heaven and earth to it shall vow,
And yeeld subjection: Kings their Crowns shall throw
At Zion's feet, when this God once they know.*

FINIS.

Mor. Royd
